CHRISTIAN REGISTER.

VOL. XXVII. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 8.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, FEBRUARY 19, 1848. N. S. FOLSOM, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 22 SCHOOL STREET
(*Near Washington Street,*) *by*
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

TO OUR FEEBLE CHURCHES.

I have been among you of late, and think I can tell you the most common cause of your feebleness. It is found in the neglect of that fundamental law of our organic nature, as well as of St. Paul,—"If any man will not work neither shall he eat." It is just as true of churches as of men. If any church will not work, neither shall it eat true soul-nourishment and grow strong. A working church is a prospering church every where; and particularly among Congregationalists; and especially of all with the little flocks. Here it is then. You do not eat: what wonder if you are famished! You may think you eat, you may think you give your souls all the nourishment they need, because you listen to preaching. But for want of your co-operation with the preacher, this may be only a Barmecide kind of feast after all. "And it shall be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint." So shall it be with souls that dream, instead of working and so getting a hearty appetite, that they may digest and be benefited by their food.

Go to work, O feeble churches. Labor as if the laity were the clergy, and had to do all the work for themselves. Many of you are so feeble that you have no clergy; but that is not of so much consequence; for if you had any, according to the fitness of things observed in these cases, being feeble yourselves you could expect none but feeble preachers to be allowed you. The strong churches have the strong men, because they could do without them; but you, the infirm and emaciated, are accommodated, correspondingly, with the sacerdotal dyspeptics. Therefore, instead of leaning on one of these walking shadows, you might as well see what you can do for yourselves in the way of social worship. Instead of calling upon Jupiter in the shape of some "smart man," who is always to come but never does, or of the Unitarian Association or some other false god, put your own shoulders to the wheel. The "smart man" you want, is not yet born for you. Such articles are not rained down in every shower; and every church wants one, when he is to be caught. Therefore put smart *men* entirely out of your heads. And have done too with worshipping the Unitarian Association as a sort of second Providence over you all in your feebleness. You keep putting up your hands piteously, and whining mournful cries to this Providence in Boston, as if it could help you all, even to a smart man apiece all round. I suppose you will be satisfied in time, that such dependance is leaning on a broken reed. None of our boards of committees, counsellors, agents, secretaries, &c. here have as yet succeeded in re-discovering the much desired lost art of sowing dragons' teeth, and raising at once a crop of heroes ready armed and equipped for the church militant. The smart-man crop is as unpromising as the ice crop of the present winter.

If you can obtain a respectable minister, smart or otherwise, and certainly the smarter the better, do it off-hand. But if you cannot, you may be still churches, and may enjoy all the essential advantages of social worship. Still meet regularly in your church; or, if there is no church, in a private room. Christendom commenced in "an upper chamber." No gorgeous cathedrals have ever been more true church than the little apostolic assembly's upper chamber, the primitive *high* church. Whenever it is you appoint to meet, keep your appointment, each soul of you, as if you had signed a bond to that effect under penalties. Let each one go as if he was the whole congregation; and no more forget or omit it than he would forget or omit to eat his meals that day. When met together for common devotion, a great end is accomplished, even if not a word shall be spoken in the meeting. It is social worship if you only meditate in company. But you have voices. Some of you can make a prayer or sing a hymn, or at any rate read the one and the other, with a sermon or extracts from some religious author. Read the Bible, if nothing more. Read it aloud as a devotional exercise. There need be no better prayers than you may recite from the Bible. The Psalter is a liturgy always at hand. In the historical books too you will find some excellent prayers; and all the discourses of Christ may be read in the form of petitions. What a grand Cathedral service may be made of the Sermon on the Mount! Then probably every individual has some good publication which he might contribute for the common edification. Discussion on what is read might follow, or on any topic of truth and duty. I venture to say, a sacred conference of this varied nature, if kept up with systematic determination and every man felt and resolved to show that he felt that a part of the burden rested on him, would excite as spirited an interest as if a minister "wagged his head in the pulpit."

I almost forgot, what I hope you never will, the Sunday School. In that by itself you have a sufficient object and an engaging employment for regular Sabbath meetings. If every man, woman and child would enrol themselves regularly in the Sunday School in some capacity or other, no Lord's day in the year need be dull or unprofitable. There is no expedient for learning like teaching. Hear your own voice, if you would be moved by eloquence. Take your turn in addressing the school, and you will be pretty sure to have an interesting prescher that day at least.

But you feel like settling a pastor. Meet and ascertain what subscriptions you can depend on permanently for his support with very reasonable, very moderate anticipations of accession to your numbers. Do not make a spasmodic effort at subscribing for once, and hold out this to some smart man as a fair representation of your ability, and thus inveigle him into your parish; and as soon as he is a fixture then drop him next time the paper comes round as a dog drops a hot potato. This is a trick that is losing its originality, and some more novel device should be invented now if you would sustain a reputation for ingenuity. Never again put a poor, unsuspecting minister, ignorant of the world and of the dependance to be reposed in its flatteries while he is a novelty, and never put him to the serious expense and inconvenience of moving his furniture, wife and dozen children with one in the arms; and soon after he has found rest for the soles of all those feet, uproot them all once more because your extravagant expectations have not been realized so as to allow you to reduce your subscriptions one-half. Perhaps it takes about half the salary for the non-celibate minister to come and go. The other half possibly you send him off without paying except in promises. You are liberal with these, and you think you mean to fulfil them; but the new man comes and absorbs all your interest, and in the excitement of playing over the same game with him the old one is forgotten. This is hardly respectable, not to say Christian.

And do not think the Unitarian Association is going to vote you a hundred or two dollars a year permanently. Alas! too many weakling societies have found themselves ruefully disappointed in considering the votes of the Association like the laws of the Medes and Persians, which alter not. They count upon a helpful decree once joyfully obtained, to be as stable as the divine ordinance, "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease:" and so with trustful hearts and hilarious faces they settle the smart man; and the smart man goes on famously for a while. "To-day he puts forth

> The tender leaves of hope; tomorrow blossoms,
> And bears his blushing honors thick upon him:
> The third day comes a frost, a killing frost;
> And,—when he thinks, good easy man, full surely
> His greatness is a ripening,—nips his root,
> And then he falls as"——a great many of us have.

Therefore, put no trust in the princes of the denomination, but tell the man what you can do yourselves for him and what you fairly think he can do for you. What you can do for him do it punctually. Let him know what he can depend upon. A dollar at the end of the quarter may be worth to him several at the end of years; and the payment will generally come easier for you, if you would only resolve to think so. The nimble penny may save the slow shilling. Not to forget that saving the soul may be advanced by prompt payment as well as saving the purse; for a clergyman's meditations on the question, how to make the two ends of the year meet, are not exactly the kind of meditations for good sermons.

And now, after you have caught and secured a minister, comes the great caution so necessary, because so generally ignored. Do not consider him the Church of God in such and such a place. Do not think his worship yours, his religion yours, his goodness yours. His prayers uttered in your church are not necessarily social worship for you, though you may be present. His preaching does not release you from the duty of preaching by all your influences. Still less does his practising of all Christian righteousness and of all efforts to advance the church supersede yours. You must be as active as before he came and more so even, for he comes to stimulate, and by no means to relieve your zeal as by a proxy in it. Religious zeal by deputy may satisfy you when eating or sleeping by deputy does. This mistake is oftener the cause of the emaciated and cachectic condition of churches than any other—leaving the whole matter to the minister as his exclusive affair: as if they had not *engaged* to *support* him, and supporting meant only one thing. He is only your instrument. He can do no more for the church without you than a mesmerized subject can do without the influence of the mesmerizer. For you are the church; the minister is not. If the church is to stand you must stand. If the church is to advance you must. To speak or think of the church and yourselves individually as distinct entities, is like the country boy saying he could not see the town for the houses. Therefore if the church is to edify or be edified, that only means that you are to edify or be edified. The minister is not like a hired laborer to be sent into your fields and work while you loll at home. He is rather like a Temperance agent employed by a Washingtonian Society. Now what would you think of a Temperance Society that thought it did enough in employing an agent to lecture on Temperance! This is not the meaning of a Washingtonian Society—to leave the temperance and its advocacy to one man speaking in their name,—while the members were themselves either intemperate, or sluggish and indifferent about other people's being so: but every member is pledged actively, and by every feasible means to labor for the good cause.

How would you like the idea of an anti-slavery society composed of slave-holders generously supporting a lecturer to denounce what they uphold! Or a peace association professing by their officers and agents to detest war, but practising its spirit in all the intercourse of life! A religious society is even more strongly bound to be consistent, because their work is principally with their own souls. Therefore if not in earnest they are making fools of themselves in their own eyes. They are like my sociable friend B., thinking to magnetize himself and family for the head ache by making passes with his fingers, while he carries on animated conversation with a dozen friends all round the room.

With you, little flocks, it is specially important to be in earnest. You cannot afford to be lukewarm. Our large city churches may; for they can have the most popular preachers, and music, and decorations, and fashions in dress, and a swarming population around; and so they can thrive by hook or by crook—the fisher of men's hook or the shepherd's crook—though the souls of the people be dead as those of fish or sheep. But who are you that you should presume to aspire to the luke-warmness of our rich and fashionable churches! What audacity to think of competing with them in having churches without souls handsomely supported! Can you dress your persons or your pulpits and pews like our city dons and belles! Therefore clothe your souls in the marriage robe of righteousness, or you will be badly off. Can you pay for eloquent sermons $50 or $60 a Sunday!—Then let your hearts be eloquent in praise of God and duty: every man stir up the rhetoric and oratory that lies slumbering, and only needs to be awaked, in his own immortal spirit.—Preach to yourselves through your humble pastor's lips, and you will equal Whitefield; for the best that he could do was to reach the heart, and no man can reach your heart like yourself.

I will not conclude without reminding you not to overlook the sacred duty of ventilating and warming your Churches comfortably, if you would keep awake. Not too much of the last and plenty of the first; or beware the fate of Eutychus. A Church is an extensive dormitory. You may build a dozen more comfortable sleeping chambers for the same money. Now farewell, and take this my 1st epistle graciously, if you wish for more. Heed its main advice.—Remember you are Congregationalists, and depend on yourselves. There is no Bishop coming to help you, no presbyteries, nor synods.—Quit you like men.

H. G. E.

For the Register.

COLONIZATION SOCIETY.

MR. EDITOR:—At the late annual meeting of the American Colonization Society, it appeared that none of the slaves, in whose behalf an "Urgent Appeal" was issued some weeks since, have as yet reverted to slavery for life. Early in this month, 94 of them sailed from New Orleans for Liberia. They were accompanied by 35 others, most of whom were similarly situated. Others will sail in a few days, and others in May, from Baltimore or Norfolk. The expense of 36 of those who sailed from New Orleans was borne by the master who set them free. Something,—it is not known how much,—will be paid from the estate of their late owner, towards the expense of about 60 who are to sail in May. But some, after giving up their slaves, have not the pecuniary ability to meet the expense of their emigration, which averages about fifty dollars each. Others are able to do it but in part. Hence, they call on us for aid.

The belief that the pious and humane at the North are willing to aid in such cases, is spreading at the South; and in consequence of this belief, offers of freedom are multiplying, and are likely to multiply. At the time of the Annual meeting, the society was already pledged to assist 364 emigrants within the year. Nearly all of them were slaves, having the offer of freedom, and whose situation was such that they could not be refused. Other applications were received while the Board of Directors were in session; and many others will doubtless be made.

At the same time, the Society had less than $200 in its treasury; and bills to a considerable amount, on account of the expenses of those who lately sailed from New Orleans, would soon become due.

The Society cannot doubt, that the friends of freedom and of Africa will, even if it should cost some effort, enable it to meet these pressing claims; some of which, it will be seen, call for an early increase of funds.

Colonization Office, Boston, Jan. 31, 1848. } JOSEPH TRACY.

Editors will confer a favor by copying this statement.

[From the Lutheran Observer.

HENGSTENBERG'S GERMANS IN NORTH AMERICA.

EXTRACTS FROM No. 6.

General Synod of Evangelical Lutheran Church.

The General Synod is still farther utterly *unlutheran*, as regards doctrine. Here the writer will offer for consideration the very language of a Lutheran on the one side, Dr. *Schmucker*, and of a Reformed minister on the other, Dr. *Nevin*, Professor in the Seminary at Mercersburg.—The first is by birth a Lutheran, as now said, and a German; but educated in the Presbyterian Seminary at Princeton, he has pliantly surrendered himself in full to the influences of his English training. The other is a Presbyterian by birth, of American Scotch descent; a man of great independence and depth however, (as a theologian indeed, and one of the most important in all English and German America,) he has with large heart incorporated into his life no small amount of German element.

Dr. Schmucker informs us in his "*Retrospect of Lutheranism in the United States*," that the Lutheran Church in the United States, differs from what she once was, and from her sister churches in Europe, in the following points:

1. She rejects all authority of the Fathers, in church questions. The Reformers showed too much dependence upon them.

2. She agrees no longer with the doctrine of the real or corporeal presence of Christ in the Lord's Supper. In other words, she rejects the doctrine of consubstantiation, and subscribes to that of a spiritual presence, (that is, not in the Calvinistic sense, but according to the dreariest Zuinglian conception of the sacrament.)

3. She has set aside the institutions of private confession, as it was formerly retained in the church.

4. She rejects all binding authority of Confessions of Faith, composed by men &c.

Let us hear now on the other side, especially upon one of these points, *Dr. Nevin*, in his "*Vindication of the Reformed or Calvinistic doctrine of the Holy Eucharist.*" He says.

"This falling away from the creed of the Reformation is especially striking in the case of the Lutheran church, which was distinguished, in the beginning mainly by its high view of the Lord's Supper and the zeal it showed in opposition to what it stigmatized reproachfully as sacramentarian error.—Particularly is this the case, with a large part at least of the Lutheran church, in our own country. It can hardly be recognized indeed as the same communion.—We cannot say of it simply, that it has been led to moderate the old sacramental doctrine of the church, as exhibited in the *Form of Concord*; it has abandoned the doctrines altogether. The true Lutheran position as occupied so violently against the Calvinists in the sixteenth century, is "openly and fully renounced."

This spiritualistic tendency, which thus reveals itself especially in theology by giving up the genuine Lutheran principle of close adherence to the word, shows its power again also in actual life, in the total disregard and neglect of the christian festivals.—Closely connected with this, is the unlutheran style of religion that prevails in the congregations, which since the introduction of the so called "new measures" has assumed along with the activity of the ministers, an almost entirely Methodistical aspect; at least this was the case until very recently. The whole Methodist apparatus was adopted, from the "protracted meetings," where the assembled ministers of a conference district work upon the multitude by system from four to eight days in succession, to the "experience meetings," for the communication of spiritual exercises, and the "anxious bench" for helping sinners through the work of conversion; and along with this came in the perilous working of artificial excitement, and violent self-conversion, ending only in self-delusion and self-righteousness, and the total ruin at last with many of all inward religious life. The leading men, *Schmucker*, *Kurtz*, &c., themselves shrewd, cool, calculating persons, favored the movement; erroneously considering it wholesome perhaps; possibly too from some desire of raising their church, in the midst of others, to the view of that large class of Americans who are accustomed to measure the prosperity of a church by the number of its yearly conversions, without troubling themselves much with the question how many of the enrolled names are likely to be registered also in heaven. The congregations, brought up without proper religious instruction, and never directed to the objective substance of the gospel, the only immoveable truth having no secure support thus for the awakened sense of religion, fell extensively, under the guidance of their ministers, into this morbid habit of excitement.

Within two years however a more sober spirit is coming to prevail. It could not indeed be otherwise: the straw fire must burn itself out; and here even faster than with the Methodists, (where it is also already dying away,) since it had not the same artificial help in the annual changes of an itinerant ministry. The pastors now draw off from the matter, the anxious bench is disappearing from almost all the churches, and it is to be hoped that a sound religious life may at last succeed such sickly spasms.

The General Synod finally shows itself unlutheran also in its conception of the Church; a common church feeling is wanting. The Americans are right in naming the Lutheran body, *The Congregational Lutheran Church.*

With all the defects however which attach to this originally German Lutheran Church, as *German* as *Lutheran* and as a *Church*, it still possesses unquestionably, among all religious communions of German origin, the most life, and the greatest interest and activity in things pertaining to the kingdom of God, both among the ministers and the congregations. It will yet recover itself from its false tendency, what may have been of God will stand, and, we must trust in God, wax prosperous and fruitful—but it will be always as an English spirit clothed in an English dress.

The General Synod is well supplied with institutions for theological education. It has one at Gettysburg, with three instructors and twenty students; one at Hartwick, N. Y., with two teachers and twelve students; one at Lexington, S. C., with one teacher and ten students; and one at Springfield, Ohio, with two teachers.

REPAIRING TO CHRISTIAN TRUTH.

Let all classes of the unhappy repair to Christian truth, and draw with love and joy from the wells of salvation! Come, ye votaries of ambition, who burn for the applause of your fellow men—the voice of the Son of God to you is, "If any serve me, him will my Father honor." Come, ye avaricious, who pant after the dust of the earth on the head of the poor—the voice of religion is, "Wisdom is more precious than rubies; and all the things thou canst desire are not to be compared unto her"—but "what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Come, ye who, being convinced of sin, fear lest the fierce anger of the Lord fall upon you—the voice of the Son of God is, "Him that cometh unto me, I will in no wise cast out." "I, even I," saith Jehovah, "am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins,"—Come, ye disconsolate, whose souls are sad because the Comforter is away—the voice of religion is, "The Lord hath sent me to appoint unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Come, ye tempted, who are borne down with the violence of the law in your members—the voice of God is, "I will be merciful to your unrighteousness; and if the wicked turn from his evil way, he shall surely live." Come, ye children of domestic woe, upon whom the Lord has made a breach, by taking away your counsellors and support—the voice of God is, "Leave thy fatherless children with me; I will preserve them alive; and let thy widows trust in me. Come, ye, from whom mysterious Providence has swept away acquisitions of long and reputable industry—the voice of God is, My son, if thou wilt receive my words, thou shalt have a treasure in the heavens that faileth not; and mayest take joyfully the spoiling of thy goods, knowing that thou hast in heaven a better and an enduring substance.—Come, ye poor, who, without property to lose, are grappling with distress, and exposed to want—the Son of God, though the heir of all things, "had not where to lay his head;" and the voice of religion to the poor is, "Be content with such things as ye have, for I will never leave thee nor forsake thee; thy bread shall be given thee, and thy water shall be sure. Come, ye reproached, who find cruel mockings a most bitter persecution—the voice of the Son of God is, "If ye be reproached for the name of Christ, happy are ye, for the spirit of God and of glory resteth upon you." Come, in fine, ye dejected, whom the fear of death holds in bondage—the voice of the Son of God is, "I will redeem them from death O death, I will be thy plagues! O grave, I will be thy destruction!"—Blessed God! thy loving kindness shall be my joy in the house of my pilgrimage! and I will praise thee, while I have any being, for that Gospel which thou hast given to the poor!

> "Come, said Jesus' sacred voice,
> Come and make my paths your choice:
> I will guide you to your home;
> Weary pilgrim! hither come.

[Rev. Charles Brooks.

DR. CHAPIN OF CONNECTICUT.

The venerable Dr. Chapin, of Connecticut, now in his eighty-sixth year, thus responds to a consolatory letter on the recent death of his wife:—"My worldly loss is perfect. Of the million good wives in the world, not one, I feel sure, is better than she was, whom the Lord gave me fifty-three years; affectionate, faithful, confidential, conscientious, guileless, discreet, making my home to me always the pleasantest spot in the world—just such a wife as a pastoral minister needs and should have. For the loss of such an associate, things secular and perishing have no compensation to offer. Consolation, therefore, is of course out of the question. But in Christ there is enough; his precious promises may be realized and enjoyed in their blessed fulfilment, 'I will never leave you—'Lo! I am with you always.'—'Peace I leave with you.'" His gracious presence thus more than fills the place made dreary by worldly solitude. Here, as the Christian knows, here is the true, the abiding, the rich consolation.—Very soon, too, will the aged disciple meet the dear deceased, where the happiest connection will be dissolved no more. Comforted must be the soul that can honestly say, "Blessed be the name of the Lord." [N. Y. Ev.

SHE'S STILL THE SAME TO ME.

BY F. C. WOODWORTH.

> O chide me not for weeping—
> She's still the same to me,
> Though she has long been sleeping
> Beneath the willow tree.
> That name, so lightly spoken,
> Falls sadly on my ear—
> Deem not that Death hath broken
> A spell so strong, so dear.
>
> Can the cold grave e'er smother
> The heart's first, warmest flame?
> That heart enshrine another,
> And still love on the same?
> Say not, she early perished,
> As flowers in autumn die;
> Say not the form I cherished
> Dwells where her ashes lie.
>
> No—oft when tears are flowing,
> As tears are flowing now,
> And Life's chill winds are blowing
> Fiercely upon my brow,
> That loved one, who before me
> Flew to her native sky,
> Is bending fondly o'er me,
> As in bright years gone by.
>
> How thin the curtain hiding
> The spirit world from me!
> How oft, like shadows gliding,
> That cherished form I see!
> My God! I thank thee ever,
> That friends so fond and true
> Not e'en the grave can sever,
> Or shroud from human view.
>
> Now comes she near and nearer!
> Welcome, my spirit bride!
> Methinks she should be dearer
> Than erst before she died.
> What though she has been sleeping
> Long 'neath the willow tree,
> Yet chide me not for weeping—
> She's still the same to me!

[Gem of the Season for 1848.

LUTHER AND CALVIN.

Born as Luther and Calvin were, for the same age, and in it, yet their characters stand in very striking opposition. Luther was made for the forum; Calvin for the cloister. Luther was the greatest orator of the Reformation; but Calvin was the greatest thinker. Luther was a man of impulse; Calvin was a man of logic. Luther was a man of action; Calvin was a man of dogma. Luther communicated his glowing passions to the living multitude; Calvin wrote his creed on the intellect with a pen of fire—and the intellect into which he had burned his opinions, retained the marks of them for ever. Indicating, as we are, the opposition of the individuals, we should not disregard the further modification of this opposition, by the difference of nationality. The mind of Calvin was eminently French; it was precise and definite, with the tendency that characterizes that mind to generalize, to reduce all thoughts and things to a system, added to a hard consistency, all his own, which carried logical extremes into practical results.

Luther's mind, on the other hand, was thoroughly German; deep, thoughtful, many-sided, and capacious; prolific in imagination, and ample in discourse of reason; not arrayed with ornament artfully disposed, but rich in native beauty—crowded with ideas, not marshalled and set in order, but mingling as a throng of worshippers in a mediæval church—the great with the low, the noble with the mean, where pictures of saintly loveliness were near to others grotesque, laughable, and odd, yet where the soul melted into harmony, in the softness of a dim, religious light; a mind more full than exact; not so much analytical as poetic; melancholy and mystical withal; given to see visions, and to dream dreams, partaking of the superstition which often haunts the grandest souls, the second sight that sees more things in heaven and in earth, than technical philosophy conceives of, or will allow, yet that has, in its apparent folly, glimpses of eternal truth, to which the utmost wisdom of sensualism is obtuse and blind. If we dared to contrast the minds of Calvin and Luther by visible similitudes, we should find the likeness of Calvin's in the regularity and method of a modern post-office, and that of Luther's in the massive and sublime complexity of an ancient cathedral.—[Mr. Giles in the Christian Examiner.

NEW-YORK CITY TEMPERANCE SOCIETY.

[Reported for the New-York Observer, of Feb. 5.]

A public meeting of this Society, organized about a year since was held in the Broadway Tabernacle on Monday evening last. The president briefly stated the objects of the society, which are to secure the more general and efficient co-operation of christian ministers and laymen to the cause of temperance, and by means of organizations, and a sufficient number of agents, canvass the city for signers to the pledge. Something must be done to stay the progress of intemperance in this city; it is on the increase, and yet multitudes of christians are doing little if any thing for its suppression. It is time the church came up to the work.

The Rev. HENRY W. BEECHER, of Brooklyn, was introduced to the audience, and commenced by alluding to the interest which this question possesses as one of mental philosophy. Intemperance is a combination of avarice and appetite, a blending of good and bad on all sides. It is a question in which there is no disguise.—Drinking is a pure, undisguised animal appetite, and the love to supply it is avarice. We are to labor to overcome this avarice and appetite in our fellow creatures. It is a moral struggle. It is impossible to take away from a man his individual right to drink. He has a legal right to make a beast of himself if he chooses, and you can't pass a law to prevent him. We must endeavor to reclaim him by removing the temptation to drink—by bringing to bear on him every influence, social, economical, religious, whether individual or combined, which is at hand. An evil like that of this appetite stands isolated from all other evils, and we have a right to direct all our powers against it. There are various platforms. The old fashioned temperance pledge had its use, and may have now. Some may wish to stand on that, and if so don't throw them overboard. Then there is a second pledge, which also had its day and still had its use; and then there came the Washingtonian enterprise, in some respects a more wonderful development than God had ever before permitted men to look upon. Men who had lain as it were, at the very gate of the pit, soaked and saturated with vice, had been raised up to battle against intemperance. The principle which made them so successful was the sympathy which they had with the fallen. True, many of those who had taken the pledge had gone back, and if, as some had said, at least one half of the whole number had done so, it was owing perhaps, in no small degree, to the difficulty they experienced in striving to regain their reputation—to find employment. This was felt to be a very great difficulty, and hence there had grown out of the Washingtonian enterprise beneficiary Temperance societies, of one of which Mr. B. avowed himself to be a member.

Mr. B. proceeded, and at some length, to speak of the progress which the cause had already made. It had gone on notwithstanding all opposing obstacles, and would continue to do so. Some might think it was standing still now, but it was not. Those of you said Mr. B., who have been brought up in the country, may have noticed that when a tree first begins to sprout and grow, it goes right straight up in one season four or five inches. Oh, how it grows! The next year it forks, has four branches, each one of these five or six inches long; and so it keeps on; but some think it is not growing so fast as it did the first year, when in fact its growth is far greater, being in branches as well as in the trunk; but when slowly and almost imperceptibly it gets to be a mighty tree, men wonder at it. So with this cause. When it run along in only one or two ways, we could see how fast it went; and we are not now to think it is not increasing, for its branches are spreading and growing every where.

Mr. B. urged with much force the necessity for a continuance of all effort against this evil of a perverted appetite, and expressed his willingness and determination to keep on working himself, and in every way likely to do good.

A HOLY CLERGY.

"Let it ever be remembered, that no church can effect the highest ends of its institution, unless the clergy who minister at its altar walk worthy of their profession, as well as teach her scriptural doctrines, and administer her sacramental rites. Even the Jewish Church, divinely appointed in all its parts, lost its general spirituality and efficiency by the decay of piety in its pastors. The Seven Asiatic Churches, whose praise is in the Apocalypse, once stars in the Son of Man's right hand, are extinct from the same cause. No creeds, no articles, no ecclesiastical platform, can be a substitute for a holy, diligent, learned, consistent clergy. In fact, the mass of mankind have always judged of a church by the doctrine and lives of its actual ministers, more than by its antiquity and formularies. And undoubtedly it is upon this that the conversion, edification, and salvation of each passing generation almost entirely depend."

(Bishop Wilson.]

PRAYER.

"Prayer was not invented, it was born with the first sigh, the first joy, the first sorrow of the human heart: or rather man was born to pray; to glorify God, or to implore him, was his only mission here below; all else perishes before him or with him; but the cry of glory, of admiration, or of love, which he raises towards the Creator, does not perish on his passing from the earth; it re-ascends, it resounds from age to age in the ear of the Almighty, like the reflection of his own magnificence. It is the only thing in man which is wholly divine, and which he can exhale with joy and pride. It is an homage to him to whom homage alone is due—the Infinite Being."

(Lamartine.

THE TRUE TEST OF SOUND DOCTRINE.

[Extracts.—Concluded.]

FATHER. Over the entire sphere of *Health*, moreover, the Gospel asserts its jurisdiction. What else can be inferred from the words of the Saviour, "I was sick and ye visited me?"

Our relations, specifically, to the bed of sickness, are entitled to a commanding prominence in the exertions which we are here required to make. We are certainly to do what we can to secure for the sick the sympathy and assistance their necessities demand. But we are to remember that here as elsewhere the Gospel is a scheme of redemption, designed and adapted to restore man to the free and vigorous use of the powers and resources of his nature. *He*, and he only, visits the sick according to the standard now before us, who himself obeys and commends to others the laws of Health; and this habitually, earnestly, conscientiously. His example and his words are adapted, not only to bring relief to the diseased, but to banish sickness from the human family.—It is high time, however, to advert to the bearing which the standard before us has on our *political* responsibilities, whether studied on a broader or a narrower scale.

SON. Politics, dear Father, *politics!* Could the Saviour, in describing our relations to the final judgement, advert to such a matter! Activity here, I have heard grave divines contemptuously dispose of as "dabbling in dirty waters."

FATHER. Another day will show how well-advised and faithful they have been amidst the duties which their relations to civil government impose upon them. We cannot visit the prison without stepping into the sphere of Politics. And what shall we say of the *slave*? May he not be described with heart-breaking emphasis as a prisoner? Can we come to his relief without asserting for his benefit the rights he is entitled to? It is only by vindicating Human Rights—by honoring the claims of Justice—by cherishing the spirit of Philanthropy—by rendering every where and every way to our fellows their dues—it is only through obedience to the law of Order—by doing our utmost to bring every man and every thing into its proper place throughout the entire sphere of Politics, that we can come to the assistance of the prisoner in any sense, at all worthy of the scheme of Redemption.

SON. You adverted to our political responsibilities on a broader scale. I would gladly understand you.

FATHER. The principles by which individuals are to be controlled in their mutual intercourse with each other, are adapted to the family of nations amidst their mutual relations and responsibilities. We are bound nationally to treat a foreign nation as we are individually bound to treat a stranger, who may be brought into our presence.

SON. Why, then, our relations to Mexico, as well as to the various tribes of Africa, are here brought into the account and provided for. Both the one and the other we are bound to regard fraternally—to contribute as best we can to their welfare. The patriotism which, at the bidding and in behalf of one's native land, inflicts injustice on any foreign people, is at war then with the genius of Christianity—is unnatural, false, detestable—a sentiment which, however cherished, manifested, eulogised, is unworthy of a human bosom. My dear Father, I do not wonder that the loud religionists around us accuse you of *lacking spirituality*. All such matters, they decry as too carnal for them to think upon—much more to make conscience of. They are for frames and feelings—for ecstacies and agonies—carrying them far away from the natural Present and introducing them into an artificial Future. And the more they are thus affected, the loftier are their pretensions and the louder their boasts of spirituality.

FATHER. I know it. The spirituality thus to be described is as worthless, nay, mischievous, as it is common. What element does it contain, which may not belong to the flesh, under any form however gross! We were sent hither for higher purposes, surely, than to revel in emotions of whatever description and however occasioned. Listen, my dear Son. Can we advert to any thing in the whole compass of thought more spiritual than the idea of Justice—than the law of Order—than Good-will, under its various modifications. Are we not spiritual just to the extent that we yield ourselves up amidst the relations we sustain to their control? Just to the extent that we obey the law of Order, reverence the authority of Justice, give expression to Good-will in the various ways in which we may exert ourselves? How else can we deserve to be regarded as spiritual at all?

SON. Such a spirituality, my Father, I see, has life and substance in it—cannot fail, wherever it may be manifested, to open the way for "glory to God, peace on earth, good will to mankind."

FATHER. And thus to secure the objects of our Saviour's mission—I may well demand, how else than amidst the relations of the Present—how else than in laboring honestly and earnestly and habitually to promote the general welfare, where the present necessities of mankind are universally and always to be provided for—how else than in acting well our parts, doing justly, loving mercy and walking humbly with our God, in the very sphere of responsibility, where we have now been taking these few observations, can we form what may deserve to be called *character?* That, can we do by sailing off into an artificial Future, plunging into scenes which our over-strained fancies had produced, and lashing ourselves up to a dreamy activity amidst objects which our own excited brains had created! And this, while contemptously neglecting the every-day and every-where duties of the life which the Creator had endowed us with! *Character can only be formed and matured amidst our actual relation—in doing right earnestly what the present necessities of mankind demand. In the truest, best, most effective service which they render the Saviour on the one hand, and in the most marked neglect, contempt and abuse which they throw upon Him on the other, mankind generally act without a conscious reference to Him.* Him, we have in His subjects and representatives; through them we gain access to His presence and subserve His designs. In the domestic circle, He is worshipped or despised, through the regard which is paid to every wise and faithful parent.

In our relations to mankind, we may exert ourselves to maintain the claims of Justice and Philanthropy. Just so far as we do this cordially and earnestly, just so far are we occupied with the service of the Saviour. The claims which we thus yield to and honor, proceed from his throne, and are asserted, are urged by His lips. In doing justly and loving mercy, we listen to His voice and bow before His throne none the less for being all unaware that we are occupied with His worship. The good and effective service we are thus rendering Him, He will none the less graciously accept or richly reward, because we set up no high claims to sanctity—had no "experience" in this thing to publish—did not even regard ourselves as religious.

It is, again very common for men to do homage to the Devil in the very acts and exercises which they boast of as eminently Christian. Their very religion is little else than devil-worship in disguise. It is directly or indirectly the occasion of injustice and inhumanity. It gives its countenance to dreamy indolence, to ostentation, to extravagance, to pampered appetite and inflated passion, to various forms of overreaching, to self-indulgence, to oppression. It echoes the voice and sanctifies the absurdities of fashion. It honors the pretensions of all sorts of quackery. It shelters and defends the grossest abuses. In letters, politics, commerce, it upholds arrangements which are flagrantly in conflict with the laws of our existence and the principles of the Divine Government. In the meantime, it has frames and feelings and experience in great abundance—it sheds many tears and offers long prayers and makes loud professions. And these it reckons on as an acceptable Christian sacrifice—as an offering which the Saviour will graciously reward. But what have we all in this but devil-worship! The influences which are thus exerted go to uphold his usurped throne—the results which are thus produced are to be reckoned among the trophies of his cunning and violence. It is thus that food is withheld from the hungry and clothing from the naked—it is thus that disease under a thousand forms is induced or aggravated—it is thus that multiplied ways are opened for oppression—it is thus that nations are brought into deadly conflict with each other. It is thus then, that service is done, that worship is offered to the devil. The persuasion, that in all this the claims of the Saviour are honored, will not at all affect the quality of what I have thus attempted to describe. Devil-worship is devil-worship, and nothing else, under whatever profession and with whatever hopes it may be rendered. To be unjust and misanthropic, *is to spurn the Saviour*, in despite of the frames and feelings and glowing experiences, which may embellish and commend such hateful qualities.

SON. We are not, then, to judge here more than elsewhere by "appearances." May not some of our fellows speak ill of what they *take to be* the Saviour while they are His fervent worshippers and effective servants? His name as commonly spelt and explained may be a false symbol. By this may they not be misled? And thus from a heart-felt regard for his *real* character and designs may turn away with aversion from the false representations of the one and the other, by which they may have been embarrassed? And then, again, may not others eulogize the Saviour word-wise, who deed-wise trample on His authority and resists His claims?

FATHER.—Calling Him Lord, Lord, while refusing to obey His commands! Alas, how frequently are we not forced to witness what you thus advert to! What numbers are not eager and loud in asserting His divinity—in ascribing to Him the divinest honors, who sacrifice His authority to what they know to be a corrupt general sentiment! And some few may be found, who, while in words they deny His divinity, in deeds, in subserving the designs of Redemption, affectionately, gratefully, earnestly, emphatically acknowledge it. And as in the one case and in the other, every thing depends upon *character*, the results of the one or the other must be permanent. Character is imperishable, with whatever it may essentially involve. Hence, one class of our fellows must go into everlasting punishment, and the other into life eternal.

SON.—But, my Father, what as we cast our eyes over Christendom are we to think of the current religion? When brought to the test, by which the Human Family must be tried in the final day, in what estimation must it be held? To what measure of respect and confidence may it be entitled?

FATHER.—A most significant inquiry, which can hardly fail, if candidly and thoroughly examined, to open the way for mournful conclusions. How much in Great Britain has the Christianity prevalent there contributed to such results, as the standard by which it must be tried, implies and provides for? Upon the objects it is engrossed with, it lays out treasures to an almost incalculable amount. It employs multiplied and imposing agencies—it brings into requisition various and large resources. It affects to be intent on the salvation of the Human Family, and repeats often and with great solemnity, as applicable to its responsibilities, the words of the Saviour, when about to go up to His native heavens—"Go ye into all the world and preach the Gospel to every creature." At a great expense and with imposing ceremonies, it sends its messengers under sacred names to foreign lands—to remote countries—to proclaim there the Gospel, which it describes with great emphasis as essential to the salvation of the human spirit. And yet in England, itself, what is this Gospel doing—what does it *propose* to do—to feed the hungry and clothe the naked; what to explain and commend and maintain the laws of health; what to secure to all classes the free and full enjoyment of their inalienable rights; what to secure for England fraternal relations and a frater-

nal intercourse with foreign nations! Alas, alas, *what?* In the midst of the costly and showy monuments which this Gospel has erected, and which it boastfully points at as trophies of its power and proofs of its divinity, working men, skilful and faithful, score upon score, cannot find bread for their starving babes, or clothes for their shivering limbs! Wide-wasting disease under various types and of the most malignant tendencies prevail. Myriads of men, women and children, under the name of operatives, are reduced to a level with mere machinery. War has been waged upon a remote country to force opium down the throats of "strangers." And in our own country, what has the same Gospel, as here proclaimed, effected in the direction to which the standard under hand looks? Here we have oppressed operatives and down-trodden slaves—here we have armies raised and battles fought to cripple and crush and destroy impotent and ill-guided strangers—far and wide to extend the evils and multiply the monuments of servitude.

Son.—But, dear Father, the teachers and adherents of the prevalent religion, both here and there, profess to be opposed to such enormities, and often "cry out" against them. They are "as much opposed" to poverty and sickness and war and slavery "as any body." All such evils they very confidently assure us will disappear, when the Gospel, which they proclaim, shall be generally received.

Father.—Such things, I know, are often on their lips. "They say," but what *do* they? Word-wise, they are opposed to *the poverty* which with bony hand is crushing multitudes around them, while, practically, they maintain such habits as are its natural occasion! Their Gospel is designed for some artificial future—an abstract affair—less substantial and significant than mist and moonshine; their Gospel is designed for an artificial future, and leaves the present to stagger along under the pressure of multiplied evils, according to ability. They are too busy with what they call soul-saving, to exert themselves to provide food for the hungry, clothing for the naked, deliverance for the oppressed. The salvation they proclaim is quite consistent with injustice and absurdity and misery!

Son.—*Words against Deeds*, I confess are emptier than wind. How, then, do you regard the prevalent Christianity? is it according to your best convictions essentially true;—on the whole worthy of our confidence and support, notwithstanding the defects by which it is undeniably and lamentably marred? Or is it "another Gospel?" Such inquiries, I cannot but urge with all earnestness, as I perceive they have a bearing altogether vital on my responsibilities and welfare.

Father.—And with all earnestness must I attempt to frame an answer. Amidst the monuments of the current religion I have lived from my infancy. I was early taught to regard it with confidence and reverence. In my youth, I availed myself of its agencies and influences, and professed with what is generally reckoned sincerity to be a believer in its doctrines. I put myself under the restraints it imposes; and hoped for a participation in the salvation it promises. After the usual training I entered the pulpit; and was habitually listened to with as large a measure of attention and respect as my most favored fellows. I was repeatedly selected from among them to occupy in the ecclesiastical sphere, positions, which were adapted to gratify anything like ambition, still alive and astir within me. Nothing occurred in my religious relations, *apart from the principles which my best convictions constrained me to honor*, to mortify and fret me. No neglect, no disappointment occurred to sour my feelings—over which I might brood in discontent. I have however, I will not say with what reluctance and sorrow, gradually been led to renounce and abandon it, as an absurd and pernicious superstition. Otherwise I could not do without denying the Bible and waging war on Nature—without assailing and strangling everything Human in my bosom. Otherwise I could not do without offering up everything Manly within me, individually and socially, as a sacrifice to some popular demon. Otherwise I could not do without renouncing Christianity—without spurning a crucified Saviour—without plunging headlong into the depths of Infidelity. Here therefore in my relations to the current religion, I take my position; here at whatever expense—at all hazards must maintain it. I invite my children as I invite others to take the same position and maintain it, faithfully. "Come to Christ," the Christ of the Gospel, who welcomed exhausting labors and deadly agonies in maintaining the Divine Authority—in honoring His allegiance to the Eternal Throne;—Come to Christ by identifying yourselves with Him in the Enterprise, which brought Him into the midst of the Human Family; by joining Him in His aims and methods—in His toils and sufferings. Go with Him in His walks of usefulness—to Gethsemane and Calvary. With him, exert yourselves to seek and to save that which was lost;—to restore Mankind and thus all things around them to a natural condition;—to raise Earth to Heaven and bring down Heaven to Earth. Let those, who dare, "climb up some other way"—confide in some other Christ—float down the stream of the general sentiment, leaving the world in a worse condition, than they found it, and abide the consequences!

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 19, 1848.

PURE AND UNDEFILED RELIGION.

It is the declaration of the apostle James, "that pure religion and undefiled before God and the Father is this,—To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Active goodness and purity of life,—this according to an apostle is religion. This, for its excellence, he compares (as the force of the original words "pure and undefiled" expresses,) with those precious stones which are clear, transparent, beautiful and rare. Other religions, of which there are many in the world, are like those crystals which are more or less clouded and opaque, or which have some dark substance in them, or they resemble those worthless stones which are trodden under foot. They are partly true, and partly false, and some are altogether false. Only one is pure and undefiled; this is Christianity—the religion of active goodness and purity of life — the religion of Jesus Christ—that which he taught, and exemplified in his life, and which his apostles preached.

The first branch of religion, as described by St. James, will be the subject of consideration in the present article.

To visit the fatherless and widows in their affliction, expresses in general the duty of benevolence. In the primitive daily ministration to supply the wants of the needy, the principal class, as we learn from the sixth chapter of the Acts of the Apostles, were widows. And widows with their fatherless families, how numerous they are still! Count them up in any community, and one will be surprised to find so many. They may not in every instance need direct pecuniary aid, because a kind Providence may have blessed some with every abundance; or profitable employment may have been furnished, in which their industry is sufficient to provide the necessaries of life. But still there will be many whose families must suffer without direct pecuniary aid, and be destitute if not of the necessaries, at least of the comforts of life, unless they receive of the abundance of others. Individual sympathy and good will, and social attentions, they will never cease to need. About that hearth where a husband and father shall no more come, there is a loneliness which the visits of a friend, especially of sympathizing woman, may cheer, though it cannot wholly dispel. Visit them to help by counsel in respect to the best disposal of their families. Visit them, to show the fatherless ones that there are those about them who care for them, the knowledge of whose affectionate interest may be a motive to supply in part the presence of a father, and encourage them to do well. Visit them, to do that service in preparing the children for some active pursuit in life, which a father would have done. How often might the listening ear hear the language of a mother's heart, in no spirit of complaint indeed, but of deep sorrow, that her poor children have no *father* to see to them! Be fathers to the fatherless so far as to ask what you *can* do in their behalf, and to do the good which will suggest itself to one's mind, when he asks himself what he can do.

The widow and fatherless, though a large class, are not the only class of the needy. There are some homes in reality more desolate than those which are made so by being bereaved of husband and father. There are children to whom their father dead would be a greater blessing than their father living. Better that that hearth be made solitary through the death of the father who comes nightly home bringing with him the furies of intemperance, than that he himself make it solitary by driving his children from it in fear. Better that a father were dead than live to corrupt his children by his vices. Visit these worse than fatherless and widows, and do it, if possible, by reclaiming the father and restoring him to his right mind as their natural protector and guardian.

There are families which are afflicted by sickness that subjects them to daily expenses they are unable to meet, and, when health returns, they go forth oppressed by debts to employment whose wages are sufficient to provide them with scarcely more than bare subsistence. They go forth with an embittered as well as heavy spirit, in which what was otherwise designed to purify their hearts, becomes the occasion of hardening them. Visit and provide for the families of the destitute sick. Become the providing minister of Providence to relieve them from discouragement both when sick, and when they shall go forth in health to labor again.

True benevolence is limited in its walks only by bounds which it cannot pass, it stops short only of objects beyond its reach. It gives wherever it can extend a helping hand. Like Howard, or Elizabeth Fry, it visits the prisoner and makes that unhappy man the object of kind attentions. Or, like another remarkable woman, it goes thro' the length and breadth of the land, visiting those worse than prisoners' cells where the insane have been confined, takes the guage of their before unmeasured sufferings, explores the hidden recesses of human woe, sees man and woman in their most hideous transformation into beasts, and appeals to society to redeem the outcasts. Or like Worcester, and Ladd, and Channing, and Ware,—names inscribed on tablets in the kingdom of heaven never to perish,—and many other illustrious philanthropists yet among the living, both men and women, it seeks to promote reform from sin, from crime, and from every evil. It provides a home for the mariner, and gives him a "hope" which is "an anchor to the soul both sure and steadfast." It demands human freedom, the inalienable rights of life, liberty, and the pursuit of happiness, for the slave so long deprived of them. It labors unwearidly to recover the degraded inebriate, and to dry up the sources of intemperance. It would rescue the young from the temptations to indulge in excess, and shut up those gate-ways to ruin thro' which Libertinism now with unblushing and fearless front is leading its victims in triumph. It pleads for the fatherless and widows made so hitherto more by the havoc of the battle-field than by all other causes put together, and, in the name of the God of peace, and bleeding humanity, demands that the war-note be sounded no more, and the clang of arms cease to ring through the land, and that the weapons of death be buried forever out of sight, to make widows and orphans no more. All who lead, and all who follow, in such service; all who speak like the eminent names above, and all who in their more unnoticed sphere respond and co-operate according to their means and opportunities, show forth that active goodness which is acceptable "before God even the Father."

For it is a God-like service—a work in which men most resemble God, and are therefore most pleasing to him. "A father of the fatherless and a judge of the widow, is God in his holy habitation,"—such is the name which God in his revealed word appropriates to himself. And again, "I will have mercy and not sacrifice,"—is the language the Son of God quotes as most expressive of the spirit both of the former Dispensation and of his own. In such active goodness was our Lord Jesus Christ himself employed. He "went about doing good," and in it he "has left us an example that we should follow his steps." It was with reference to such works of goodness, more than to those of his mere miraculous power, that he said, "My Father worketh hitherto, and I work." By thus working, he proved his divine mission,—his claim of being "the Son of God." By the same works we too must be declared sons of God. We must each one be enabled to say, "My Father worketh hitherto, and I work,"—or how can we be manifested his children?

THE TRUE TEST OF SOUND DOCTRINE.

The remainder of the Pamphlet bearing this title we have been obliged to abridge, to bring it into convenient compass for the Register. We abridged also the concluding part of what we took from it week before last. We have endeavored to give the substance. As to the portions excluded, we confess we were influenced also by not being able to respond to them entirely in the shape in which they were presented by the author, as well as "ex necessitate loci." The pamphlet as a whole presents great truths, and cannot have failed to arrest the reader's attention. We take occasion to say, also, that we are not yet prepared to call the "prevalent Christianity" "an absurd and pernicious superstition"—as it is called in the concluding paragraph published this week. We could not, even if Mr. Green had said "prevalent" *religion*, instead of "prevalent Christianity." That many of men's *notions* of Christianity are "absurd and pernicious;" that much of the preaching,—such for instance, as that of the particular Sermon we have lately reviewed,—is "absurd and pernicious superstition," we should hesitate to deny. But we think that along with these pernicious notions there are entertained truths, which may lie dormant indeed, or be impeded in their influence by the errors made so prominent, but which are acknowledged by these very persons to be a part of their Christianity. They may consider it too subordinate a part; they may attach too little importance to personal practical righteousness; they may even put in jeopardy their salvation by relying on the merits of another, through his sufferings being considered acceptable in place of their own righteousness; —(our Savior says, "Except *your* righteousness exceed"—) but acknowledging as they do the fact of Christ's Divine Mission, and, in words, the obligation of his precepts, and that the Father whom he reveals is the very God of heaven and earth, we feel that to call the Christianity which prevails, "an absurd and pernicious superstition," would be to lead men to throw away truth along with their errors.

It is to be considered, moreover, that the erroneous notions, which in multitudes are a pernicious superstition, are the form in which vital truths present themselves to the minds of many, and prove efficacious. That is, (as we believe,) there are many true Christians to whom the *love* of God and the *love* of Christ appear in connexion with a vicarious stonement, and it is this *love* which awakens love in their own hearts to God and Christ, and to man. Howard, and Elizabeth Fry, and Sarah Martin, believed in such an atonement, and relied on it for salvation, and, influenced by the love which it awakened in them, they gave themselves to patient continuance in well doing; they went about doing good, in the steps of Jesus their Master. But with many others, nay, with the greater portion of professors of religion, we believe that the same tenet holds the place practically of an absurd and pernicious superstition, and that much of the preaching contributes to perpetuate its reign. It is brought out along with other kindred dogmas so prominently, especially in what are called "revivals of religion," that it casts into the shade admitted truths—truths whose vitality, can alone save the soul, and without the distinct apprehension of which not even a Howard or Ladd would have been what they were—truths which were received also by a Channing and a Ware, and were to them the living bread from heaven —truths which are not the *differentia* of denominations, including the Universalist and the Unitarian, but which are the great *integrals* in which all true Christians agree.

THEODORE PARKER AND THE LOUISVILLE EXAMINER.—TREATMENT OF SLAVES AT THE SOUTH.

In his recent letter on slavery, Mr. Parker has made the following assertions:—

"Take the mass of slaves together, and an abundance of testimony compels the conviction, that they are miserably clad and suffer bitterly from hunger.

Again:—

"They are disfigured and mutilated, more by the madness of anger, than by the jealous malice of revenge, their backs and sides scored with the lash, or bruised with the 'paddle,' bear marks of the violence needful to subdue manhood, still smouldering in the ashes of the negro slave."

Again:—

"The lash is always at hand;—if a slave disobeys—the whip; if he is idle—the whip; does he murmur—the whip;—is he sullen and silent —the whip; is the female coy and reluctant—the whip."

On these extracts the Examiner,—having first frankly expressed its desire that nothing should be kept back, and that cruelty should be exposed wherever practised,—thus remarks,—

"We believe these statements, as applied to communities, or the general public opinion of the South, mistaken—wholly erroneous. Bad men —cruel masters—are to be found, and the temptation of the system to injustice is so strong, that the weak and passionate cannot resist it. But, as a general rule, slaves are well fed, well clad, well cared for, as slaves. The change, as regards their treatment, within the last fifteen years, has been most marked, and the proof of it, notwithstanding frequent and glaring exceptions, is abundant, and of the highest character. We know of no slaves who suffer bitterly, or at all from hunger. It is an *indictable* offence in Alabama, and, we believe in Mississippi, for masters to stint their negroes, and we remember where several planters in South Carolina, hearing that a man was hard and stingy, united in purchasing food for them, and notifying their owners that such baseness would not be tolerated. Nor are we acquainted with any part of the South where it is common to maim, or mutilate, or mangle the bodies of slaves; of bruising them with a 'paddle' we never heard. We are sure, that such cruelty would not be tolerated! Indeed, any one who would contrast the treatment of plantation negroes in 1830 and in 1847, or compare the number of those emancipated then and now, would admit, not only that the change had been great, but that their treatment was good. Of Kentucky, of the vast majority of slaveholders here we can safely affirm, that "it is their aim to make their slaves as comfortable and happy as it is possible, while they are slaves."

The Exam. proceeds to acknowledge that Mr. Parker "states the *theory* of slavery correctly;" that "the logic and the law" of slavery is, that "it reduces a slave to property," but it says that "when we come to the *practice*, we find few who do not recognize the negro as a man in all their intercourse with him."

As to the melioration of the condition of the slaves, the Examiner is credible authority. Nor does the progress of this melioration date its commencement only so far back as 1830. We remember hearing two elderly and intelligent planters conversing together in a hotel in Charleston, S. C., in the winter of 1830, and remarking on the great change for the better in the treatment of slaves within ten years previous to that time. The Examiner furnishes gratifying evidence, that this work of melioration has not been interrupted and destroyed, as not a few have insisted, by the agitation of the subject here at the North. *It has gone on*—and, we believe, with the greater rapidity. Slavery has partaken of the ameliorating influences, that have visited the prisoner and the outcast—but we must not forget that even the melioration of the *prisoner* and the insane have been brought about by fearless discussion, and by exposure of the abominations once practised.

At the best, however, slavery is bad. Strip it of its cruelties to the body, place the slave before us, sleek and well fed, and kindly treated, and it is an abomination still—nay, it moves the soul, as with still small voice, more profoundly than ever, and awakens a deeper sense of its unrighteousness.

While there is, however, much kindness in the treatment of slaves in many quarters at the South, there is vast cruelty yet practised in the back-woods' settlements, as we ourselves have seen with our own eyes, and heard with our own ears, and have had confessed to us from the lips of slave owners. And we remember, too, that while at a gentleman's house in Savannah, in the year 1831,—himself a slaveholder,—we were taken by him to his study window, and pointed to a particular place within sight. "Do you see that stable?" said he. "Yes." "And that out-house?" "Yes." "There, yesterday morning," said he, "I saw a negro-fellow come into the yard, and make fast a rope to the stable, and carry it across to the out-house, having previously attached to it, midway, another rope hanging down towards the ground. When he had completed this preparation, he went into the house, and, accompanied by the lady of the house, (a widow,) brought out a negro lad, whose wrists he tied by the rope suspended to the transverse one, and then began to put the lash upon the lad's naked back. I saw," added my friend with tears gushing from his eyes, "I saw him inflict the blows until the boy fainted; when water was thrown upon his face, which revived him, and the stripes were renewed. I beheld until my heart drove me from the window, and I could witness no more. And this," he added, "took place here in Savannah. In the very midst of the city! And no soul dares take public cognizance of it!" I responded to the prayer, which I believe came from the depths of his soul, "Would to God that Slavery were abolished."

[The following is from a respected subscriber, and we grant him the opportunity of expressing his thought. We think he does not take the entire idea of Crito; but we leave the latter to defend his own position, or recede from it, as he shall see cause.]

For the Register.

PREACHING FEAR.

Mr. Editor,—Dear Sir:—Feeling myself, with many others, deeply injured by the last article of "Crito's," (Feb. 5,) I trust your sense of justice will admit what follows in reply.

His argument is, that they who preach repentance, after the manner of the one described, *only* appeal to men's fears, and *ever* seek to alarm, without trying as they ought, other and more powerful motives to persuade men to become Christians. Now for many years, I have been in attendance upon the ministry of those who preach repentance like the one referred to, though, perhaps, not as earnestly and eloquently; not merely in one circumscribed section, but in all parts of these United States except the South And I can truly say, I never have heard such appeals from the love and mercy of God, to win men from sin to holiness, as from those preachers who do not fail to reiterate the solemn words of Jesus, "Except ye repent ye shall all likewise perish." With tears streaming from their eyes have they described the love and mercy of God, in language that might have moved a heart of stone. But "Crito" says, the "Gospel means glad tidings," and therefore we should not preach terror. Who knows best about this, "Crito" or John the Baptizer? he who came to prepare the way for the Gospel. Did not he know what *that was* which he came to announce? It was his vivid view of "the wrath to come" which led him to preach "repentance," as a dying man to dying men with such burning, moving eloquence, that all classes took the alarm, even the self-righteous Pharisee and the infidel Sadducee, and both city and country flocked down to be baptized of him in Jordan.

I know not how it is possible for any one to use stronger language to inspire terror than is found in the Bible, or more terrific imagery for that purpose than the Savior himself has done. If any one doubts whether there is terror in the Gospel or not, let them read the parable of the rich man and Lazarus; also the description of the general judgment, where the vile are to be separated from the pure, and to hear those fearful words, "Depart ye cursed," &c. Let them listen to the truthful, moving words of our Savior, as he talks about "the gnawings of the undying worm, and of the fire that shall *never* be quenched."

Again,—"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the *wrath* of God abideth on him."

By what right, then, does "Crito" say, *that* is *not* gospel preaching which is delivered in gospel words; and when it is directed to the same part of man's nature as that to which our Savior appealed?

Surely he must have read his Bible to very little purpose, if he has not observed, how from Genesis to Revelation, God continually appeals to men's fears as well as to his hopes. He constantly says—do this and thou shalt live; transgress, and without repentance thou shalt as surely die. He appeals, offers motives to reach every part of man's soul, to move to *right* action.

Probably no preacher was ever more successful than the apostle Paul, and does not he say—"Knowing therefore the *terror* of the Lord, we persuade men." In his first sermon to that learned and intellectual audience, which surrounded him on Mars' hill, was not "*repentance*" his theme! But let no one suppose from what I have said above, that I do not consider the gospel good news, glad tidings of great joy. I do. But to whom? It is only to those who *repent*, who believe, who with humble hearts accept of the terms upon which salvation is offered. Far better would it have been for him who despises and rejects it, that its blessed invitations had *never* sounded in his ears. For while to some, it shall prove like Jacob's ladder, as that by which they shall ascend to heaven; to others, it shall only prove as a mill stone, to sink them deeper in perdition. Towards the close of his article, "Crito" says in substance—that the *fear* of punishment has never yet made an honest man, or a Christian, and never will or can. To this broad assertion, it is enough to say that God declares,—"The *fear* of the Lord *is* the beginning of wisdom." Furthermore, I have heard hundreds of as good men and true as the world has ever seen, declare publicly, that it *was* the *fear* of the torments of hell which led them to "*repent*," and turn their feet to the testimonies of the Lord. I am conscious this *was* true in my own case.

Respectfully yours, H. C. A.

For the Register.

PREACHING POLITICS—MATHER BYLES.

It is hard pleasing every body—indeed, he who sets out to please every body will be very likely to please nobody, not even himself. Ministers of the Gospel are servants of Christ, and do not, I suppose, aim to please men, nor do they aim to displease them. Their object is, or should be, to declare and apply the truth as it is in Jesus. But there are a great variety of ways in which the truth may be declared. Some of these ways are calculated to give offence, and others are not. If the plain truth and the whole truth can be so declared as not to give offence, is not this the best way? It is very difficult, at the present time, to discover any such way. If a minister does not speak right out and call names, then, some will say, "he is withholding the truth—he is unfaithful." If he applies truth in such a way as to make any public measures appear inconsistent with the principles of Christianity, then, others will say, "he is preaching politics—he is meddling with political partyism, and acting the demagogue." It has come to that, in some places, that a minister cannot pray that "wars and fightings may cease," without being accused of meddling with politics; and on the other hand, if he does not denounce the Mexican war and all its advocates in good set terms, then he is "a dumb dog, and a traitor to Christ."

A minister may preach politics without preaching what is *called* politics in the newspapers. The politics of the day is little else than the art of electioneering. True politics is a part of ethics—it is a subject of far greater extent and importance than the mass of loud-talking political partizans imagine. Few clergymen, perhaps, feel themselves qualified for going into the depths of political science after the manner of statesmen. They may, however, apply Christian truth to public measures without possessing statesmanlike knowledge, and yet not preach politics in the too common acceptation of the word. Most men think they understand politics much better than their minister. They are glad, however, to have their minister preach politics, if he will take their own side of the question. Mather Byles was asked why he did not preach politics! His answer was—"In the first place, I do not understand politics; in the second place, you all do, every man and mother's son of you; in the third place, you have politics all the week, pray let one day in seven be devoted to religion; in the fourth place, I am engaged in a work of infinitely greater importance; give me any subject to preach on of more consequence than the truths I bring to you, and I will preach it on the next Sabbath." W.

For the Register.

KENNEBUNK PARISH.

Mr. Editor. The Editors of the Eastern Argus and Boston Post have lately set out in a tirade against the Rev. Mr. Tenney, minister of the first parish in this town, and all for what? why forsooth, because he had the boldness and christian independence to read Gov. Briggs' proclamation for a day of thanksgiving, instead of Gov. Dana's.

These prints have published several grossly insulting and abusive articles respecting the minister aforesaid, thereby insulting the parish also, setting forth, that, because he could not so outrage his conscience as to read Gov. Dana's proclamation, such was the feeling against him that he was obliged to take his dismission.

Justice to one highly esteemed for his manly and christian independence thus traduced, seems to require a statement of facts.

More than a year since Mr. Tenney requested a dismission from the parish (and that too after he had dared to proclaim against slavery, and war as inconsistent with christianity, but a large majority of the parish by vote requesting him to withdraw his resignation he consented.

Some time previous to the publication of Gov. Dana's proclamation, for reasons best known to himself, he had concluded to dissolve his connexion with the parish, by giving them six months notice according to agreement when the connexion was formed, (which agreement was that either party should have the privilege of dissolving the connexion by giving six months notice. Mr. Tenney gave such notice in December last.

At a meeting of the members of the church (composing a large number of the parish) on Sunday last, immediately after divine service, (Mr. Tenney being absent from town,) the following resolution, presented by a member of the church, was sustained by almost an unanimous vote.

Whereas our pastor, the Rev. Wm. C. Tenney has given notice that his connexion with this people as their minister will soon be dissolved and whereas this parish by their vote have acquiesced in such dissolution,

Resolved, that we the members of this church both male and female, would take this occasion to express our sincere regret for the causes which have led to this result, and would most cheerfully recommend him to any sister church as a faithful, upright, and devoted minister of the gospel, and one for whom we shall ever cherish the highest feelings of regard.

Such, Mr. Editor, are the facts, and we leave it for the public to judge whether the assertion, that Mr Tenney was compelled to ask his dismission in consequence of his not reading Gov. Dana's proclamation, is not got up for the purpose of intimidating the clergy from speaking against the iniquitous war, in which this country is now engaged.

A Member of the Parish

Kennebunk, Feb. 2, 1848.

For the Register.

NEW YORK CORRESPONDENCE.

New York, Feb. 14, 1848.

THE ORTHODOX SABBATH.

Among the tracts referred to in my last, which I found scattered profusely about the cabin of the Boston Steamer, were three or four on the Sabbath and the duty and manner of observing it. The writer of one of these papers gives a specification of the prevalent modes of dishonoring the day, and among others mentions "walking abroad in the green fields with one's children," and "holding an hour's cheerful conversation with one's family and friends." The parent who is guilty of such things is arraigned in this fashion—"Who could bear the responsibility of such a parent? Who meet the frown of an offended God that hangs over him and his household? If his Providence does not speak out in sudden judgment upon the transgressor—if punishment is not executed speedily—yet *it is sure*. Sooner or later . . . . your social relations may be embittered, your hopes crushed, your fields blighted, your treasures corrupted, your merchandize buried in the sea, or, worse than all, the children whom you neglected to restrain, may plant thorns in your bosom, and as they rush on to destruction, reproach you with being the cause of it."

Now I should very much like to know where these tract writers and publishers find a law of God interdicting a parent's walking in the green fields and having an hour's cheerful conversation with his family and friends. I should be glad to be informed where they find a divine denunciation against these things. If, as is doubtless the case, they have derived from the O.T. their notions of the proper manner of observing the Sabbath, then it seems to me, they should also have insisted upon the same penalty for neglect, which was, not the kind of judgments denounced in the tracts, but a literal stoning to death of the offender.

I do not think, however, that even the Levitical code, stringent and minute in its prohibitions as it was, ever contemplated punishing a man for taking his children into the "green fields," or even for having an "hour's cheerful conversation with his family and friends." But probably the tract written thought the spirit of the Mosaic law justified his specifications. But he certainly had no right to blot out the penalty, and substitute one of his own invention. I think we have a right to insist that those who maintain the present binding force of the law of Moses in regard to the manner of keeping the Sabbath, shall be held also to the maintenance of the penalty as fixed by him, i. e., stoning to death. At any rate, if they cannot succeed in inflicting it upon others, they might consent to endure it when they become offenders themselves.

This is not the only instance in which our Orthodox brethren have (unconsciously, I suppose) invented both the penalty and precept of a law, and put the signature of heaven to it, requiring all men to hearken and obey, or perish forever. It is not the first time, and I am afraid will not be the last, in which the traditions of the elders have superseded the commandments of God. It is not true that any law of God contained in the Bible forbids men to hold cheerful converse with "their family and friends" on the Sabbath. It is not true that any divine law of the Sabbath prohibits our walking in the "green fields," and of course there is no divinely threatened penalty against these things. On the contrary, the law of reason, of common sense, and of human nature would seem to indicate that both these practices are highly becoming and salutary. I can hardly imagine a more improving exercise to the mind and heart than that of taking one's children and leading them abroad where they can behold the manifold proofs of the divine wisdom and goodness in the flowers and herbage of the fields; and from my heart I pity the man who can walk amid these proofs with an apprehension that he is dishonoring God or his ordinances. And not less to be pitied is the man whose conscience forbids him to gather his family about him for the purpose of cheerful conversation on the Sabbath. What must be his ideas of the divine character, if he conceives of him as capable of frowning a father down to hell, and following his family from one generation to another with his wrath and curse, for the crime of an hour's cheerful intercourse on the Sabbath day!

What vast pains our Orthodox friends take to make the Sabbath a day of gloom and melancholy, of darkness and mourning. No wonder that the free, glad spirit of childhood revolts from such teachings and discipline. No wonder that when they become their own masters they so often break away from the unnatural restraints imposed upon their youthful minds, and ever afterwards associate with the name of the Sabbath all that is oppressive, tedious and hateful.

One of the evil effects of classing innocent acts with flagrant sins is the destruction of all moral distinctions. Orthodox teaching exhibits God as inflicting the awful punishment of hell for pleasant conversation and walking in the fields on the Sabbath, that is due to the worst crimes; and if there is no more danger in lying, cheating, stealing, murdering, than in Sunday walking and conversation, the conclusion is quite natural that there is no more criminality, or rather it will be doubted if any thing is criminal or punishable. Or to adopt the sentiment of the Prince of Teachers, persons who are accustomed to strain at gnats soon acquire a dextrous facility in swallowing camels. Hence it happens, too often for the reputation or health of the church, that individuals who would not on any account laugh on the Sabbath, or engage in cheerful conversation with their families, or walk in the green fields, will yet on other days allow themselves in avarice, extortion, pride, covetousness, and even rejoice in the trick and cunning which enables them to get the advantage of their neighbors. The gloom and austerity, the sanctimoniousness of speech and countenance which they wore on the Sabbath, is in atonement for the guile and dishonesty of their week day lives.

I sometimes wish that many of our Orthodox congregations had no other teaching than such as nature gives in the green fields, the majestic forests, the glorious floods and streams, and the magnificent heavens. There they might unlearn at length something of the narrowness, bigotry, and gloom which less intelligent, less expanded teachers know nothing of. There might they see and feel that "a thing of beauty is a joy forever:"—that the good God, who is over all, loveth all—that his glory shines in every object,

Warms in the sun, refreshes in the breeze,
Glows in the stars and blossoms in the trees,"

and proclaims that joy and praise are a more acceptable worship than gloom and bigotry can ever be. Truly, Crito.

For the Register.

EBENEZER TUCKER, ESQ.

Life and Character of Ebenezer Tucker, Esq., who died in Milton, Jan. 14, near the close of his 85th year.

Mr. Tucker was too venerable for his age, too meritorious in his life and character, and in consequence of long retirement from public action, too little known to the present generation, to be allowed to quit the visible scene of things, without a respectful notice in some of our religious journals. He was a graduate from Harvard College in the class of 1783. What his standing in college was, is unknown to me, but there is reason to believe it was respectable, though probably not on a level with such classmates as Harrison G. Otis, William Prescott, Ambrose Spencer, or Artemas Ward. He commenced his public life as a preacher of the Gospel, and was the first minister of Gerry, now Phillipston, where he was ordained in the autumn of '88 or '89. Living, as I did at that time, in an adjoining town, I frequently heard him preach, and such was the seriousness of his matter and manner, and such his method of composition, that, after the lapse of nearly sixty years, I have a more distinct recollection of several discourses from him, than of almost any other man's. His salary, however, was very small, and, in the beginning of '99, his increasing expenses led him to ask an increase of salary; which, as the people at that time did not realize how much it cost a minister to live, was often equivalent to asking a dismission. He was dismissed, and, as he was not on the whole a popular preacher, he never afterward had an opportunity for settling in the same profession, on terms that he thought fit to accept.

After supplying vacant parishes for some time, he went into trade; but in this he was not successful, as, after a few years, he had the calamity of having his store burned, in consequence of which he lost nearly all his property. After this he removed to the town of Heath, and finally took up his residence on a farm in one of the most remote and retired parts of that secluded town, where he spent the last thirty years of his life, excepting fourteen months at the close, which were passed with a daughter in Milton, his native town.

Mr. Tucker, though often facetious, and fond of anecdote, was, as we have good reason to believe, vitally serious and devout. Through the whole of life he was a constant attendant on public worship, and continued to bow before the domestic altar with as much punctuality and apparent devotion, as if he had been still in the ministry; which we regret cannot be said of all who relinquish that sacred profession. In his early years he was what was called an Armenian, and, with the progress of light, he became, like many others, a firm believer in the personal unity of God. He was averse, however, to all divisions in Churches and Christian Societies, which were not in a sense indispensable to the enjoyment of Christian rites and privileges. His constant labor for thirty years was to heal the divisions, by which so many small societies were rendered still smaller; and to affect this reunion, he was willing to sacrifice much of personal preference and feeling. Unable, however, to attain the object for which he had long striven, he put himself to much inconvenience, even under the infirmities of old age, to attend public worship where he could rely on a cordial reception.

Mr. Tucker was remarkable for his *social* feelings, and he would not only rejoice with those who rejoiced in the lower sense of that phrase, but was ready to contribute to the joy of others by personal efforts. He was a kind-hearted man. This was particularly manifest in his own family. It was affecting to witness, when arrived at an age of great infirmity, the assiduity with which he attended on his wife, who was still more infirm than he, both in body and mind. He was never weary in his affectionate care, though continued from month to month, and from year to year, till the object of his affection needed it no more.

Mr. T. was himself an affecting instance of human decay for several years before the close of life. His limbs, once remarkably athletic, became feeble and tottering, and his memory failed from one degree to another, till it was too feeble to prevent his asking the same question several times in the course of an hour. I am credibly informed, however, that a revival of his mental powers manifested itself about four weeks before his death, which bore no small resemblance to that which occurred in the life of the late Judge Howe. Of Judge H. it may be recollected that, on the last night of his life, the arrival of some friends from a distance roused him from the lethargic state in which he had lain for several days, and, after giving particular directions concerning his temporal affairs, he turned his discourse on the great concerns of the soul, and that with an eloquence which had rarely been surpassed in his best days, and in a few minutes his spirit had taken its flight. Mr. Tucker, it is said, came so much to himself, that he called his children and grand-children about him, and discoursed for an hour and a half on the right use of life, and that with as much order and force as he had manifested for many years.

Such manifestations of mental power, where the mind itself seemed nearly extinct, afford, as well argued by James Martineau, consoling evidence that, in such *apparent* decays, there may be no more of *real* decay than there is in the radiance of the *sun*, when concealed from our view by impenetrable clouds. In both cases the clouds will pass away, and, while the sun remains the same, the immortal mind will shine forth with an ever-increasing lustre. Blessed thought for the true disciple of Jesus, who feels the infirmities of age stealing irresistibly, though perhaps gently, upon him! an unspeakable solace, too, for those who have witnessed the progress and consummation of such decays in one near and dear to them!

S. W.

NEW PUBLICATIONS.

People's Journal. For Jan. 1848. Also Howitt's. From Crosby & Nichols.

These two numbers end Vol. 4th of the former, and Vol. 2nd of the latter. The readers of these Periodicals are quite numerous in this country, and probably the next volume will commence with a still larger American circulation. No better testimony to their excellence can be presented, than the value which is attached to them by the most cultivated families, in which the successive numbers are constantly read.

Cyclopedia of Moral and Religious Anecdotes. By Rev. K. Arvine, A. M., Pastor of the Providence Church, New York. With an Introduction by Rev. Geo. B. Cheever, D. D. A copy from Wiley; also, another from Redding & Co.

This is the first No. of a series which *is* to contain several thousand facts, examples, &c., alphabetically arranged. One of the heads of the present No. is "Atonement," in which anecdotes are brought forward to confirm the orthodox view of it. Some of the anecdotes are good, some bad, and many indifferent. The principle on which some of them are based, would be as fatal to religion and truth as to irreligion and error.

A Citizen's Appeal in regard to the War with Mexico. A Lecture, delivered at Lyceum Hall, Lynn, Jan. 16, 1848. By Charles C. Shackford.

This Appeal is one of great force and ability. Its statements we feel to be correct; its analysis of the motives that prompted the war, just; its exhibition of the evils into which the nation is brought, not exaggerated; its warnings faithful and timely and needed. The extracts we give below will, we trust, lead to inquiry after the pamphlet.

About twelve years ago, when the idea of the annexation of Texas to the United States was derided by men of all parties, as would be the idea of the annexation of Botany Bay,—when the Politicians were asleep and saw no signs of the approaching evil,—there proceeded from one who was regarded by them as a mere Dreamer and Theorist, and was directed to stick to his trade of preaching from the pulpit, a word which was a voice of prophecy, so literally has it been fulfilled. At that time Dr. Channing wrote his letter to Henry Clay "On the Annexation of Texas to the United States," a letter which, like the warning of all prophets, fell upon deaf and incredulous ears. In this letter he says, "By this act, our country will enter on a career of

encroachment, war, and crime, and will merit and incur the punishment and woe of wrong-doing. *The seizure of Texas will not stand alone.* It will darken our future history. It will be linked by an iron necessity to long continued deeds of rapine and blood. Texas is a country conquered by our citizens; and the annexation of it to our Union, will be *the beginning of conquests*, which unless arrested and beaten back by a just and kind Providence *will only stop at the Isthmus of Darien.* Henceforth, we must cease to cry, peace, peace. *Our Eagle will whet, not gorge its appetite on its first victim*; and will snuff a more tempting quarry, more alluring blood, in every new region which opens southward. To annex Texas is to declare perpetual war with Mexico. Texas is the first step to Mexico. The moment we plant our authority on Texas, the *boundaries of these two countries will become nominal*, will be little more than *lines on the sand of the sea-shore.* Can Mexico look without alarm on the approaches of this ever-growing tide? Is she prepared to be a passive prey? to shrink and surrender without a struggle? Is she not strong in her hatred, if not in her fortresses and skill? *Strong enough to make war a dear and bloody game!* Even were the dispositions of our government most pacific and opposed to encroachment, the annexation of Texas would almost certainly embroil us with Mexico. Have we counted the cost of establishing and making perpetual these hostile relations with Mexico? Will wars, begun in rapacity, carried on so far from the centre of the confederation, and of consequence, little checked or controlled by Congress, add strength to our institutions, or cement our union, or exert a healthy moral influence on rulers or people? What limits can be set to the atrocities of such conflicts? What limits to the treasures which must be lavished on such distant borders? What limits to the patronage and power, which such distant expeditions must accumulate in the hands of the Executive?"

(Remainder of extracts next week.)

Chambers' Miscellany. No. 13.

Of this Miscellany, it is stated on the covers of the present No., that the total number of volumes circulated in England has been *a million and a quarter.*

Reminiscences of the best Hours of Life for the Hour of Death, etc. By Jean Paul Frederick Richter.—From Munroe & Co.

A beautiful 32 mo.; a very gem of literature; a rosary for meditation. "'Give me,' said Herder to his son as he lay in the parched weariness of his last illness, 'give me a great thought, that I may quicken myself with it.'" Here in the "Reminiscences," and in the "Flower Pieces," are great thoughts, in the strength of which the soul may go many days without anything else to sustain it.

The Westminster Review. Jan. 1848. Am. Ed. Vol XXV. No. II. From T. Wiley, Jr.

Its table of Contents spreads before the reader, the following articles:—Preservation of Food; Aerostation; Bribery at Elections; Animal Instincts; Occupations of the People; Nelson's Dispatches; Economy of Railway Traction; Popular Colleges; History and Exposition of the Currency Question; Foreign Literature; Correspondence; Editorial and Miscellaneous Notices.

The Daguerreotype. Vol II. No I. From T. Wiley, Jr.

The friends of literature have cause to rejoice in the support which carries this periodical onward into another volume.

Sabbath School Lyre. For Sunday Schools. Boston: New England S. S. Union. 1848.

We are sorry our friends could not afford to dispense, in this little work valuable and useful in so many respects, with the *four trinitarian doxologies.* We do not object to ascriptions of praise to Father, Son, and Holy Spirit, but to their being presented as the one God.

Narrative of the Life of Wm. W. Brown, a Fugitive Slave. Written by Himself. Enlarged Edition.—1848.

A plain, unvarnished tale, commending its subject to every humane heart, and awakening desires that every bondman and bondwoman might go free. The narrative bears the mark of truthfulness on the face of it, and we do not for ourselves question a single fact it contains.

Morning Star for the New Jerusalem Church; containing the Essentials of all the Scriptures or Word:, being thus a Guide for Man in all his Duty to himself and his neighbor. By James Cramer Ott.

This pamphlet is to us like the parable of the virgins, half of whom were wise and half foolish.

Self-Government, pp 65, 12mo—pamphlet.

This pamphlet embraces "general plans of a State Constitution, and a Constitution for a Confederation of States, founded on the principle of self-government; also two extracts, one from the Constitution of the U. S., and the other from that of Kentucky: to which is added the New Constitution of the State of New York, examined according to the principle of self-government."

Immigration into the United States. By Jesse Chickering. Boston: Little and Brown. 1848. Pamphlet 94 pages, 8vo.

"In this essay," Mr. C. "proposes to inquire into the number of foreigners who have settled in the U. S., especially since 1820, and to make some suggestions in relation to the effects of such immigration upon our country." He has made a pamphlet containing very valuable statistical information, to collect and arrange which must have cost great labor. An appendix of 28 pages is included, which contains very interesting extracts from Niles' Weekly Register, which illustrate the history of Immigration previous to 1820.

Man-Midwifery Exposed and Corrected. By Samuel Gregory, A. M.

On the title page it reads—"The whole proved by the testimony of the most eminent physicians in Boston," &c. We have looked in vain for this testimony, unless it be that of Dr. J. V. C. Smith, who, it appears, honored the lecturer by hearing a part of one of his discourses, and then gave his impressions in an article in the Boston Medical Journal as follows:—"No subject is neglected in these days of agitation, which promises to produce a remunerating degree of excitement when presented to the open ear of the great irresponsible public."

The Incarnation.

This is the title of a very remarkable letter to Rev. John Fiske, D. D. by Rev. Wm. B. Greene of South Brookfield. The subject discussed, the name and position of the writer, will attract attention to his letter. It may as well be understood at once, that Mr. G. has not written for the galloping class of readers, nor for those who are indisposed to bestow thought upon what he lays before them, and he will not be fully appreciated except by those who love metaphysical discussion. He has ideas certainly, and they are worthy of the effort necessary to apprehend them, whether they shall then be accepted or not. There are however thoughts scattered on the way which even the cursory reader will find sufficiently attractive to invite and reward the labor he usually bestows on a pamphlet.

We shall give extracts next week.

The Princess; a Medley. By Alfred Tennyson. Boston: Ticknor & Co. 1848. pp 168, 16mo.

We have seen somewhere that the English critics have pronounced this poem not equal to Tennyson's others. We have not his former volumes with which to compare the present.—The poem is called "a medley," we presume, because, as another author has said, "*love* is a *medley* of endearments, jars, suspicions, reconcilements, wars,—then peace again."

The story is of a Northern prince early betrothed to a Southern princess, who, as she grew up, took a fancy not to wed, and founded a University for maidens in a lone place, of which she became the Head. The young prince, accompanied by two friends, enters it in female disguise, though the penalty was written in an inscription over the gate,—

"Let no man enter in on pain of death."

The princess Ida welcomes them, but looks at their figure with some surprize, and asks,

"What! are the ladies of your land so tall?"

They are detected at last, (*wine*, it appears proves the detector—making one of the three friends rather hilarious, and disposed to troll a careless tavern-catch on a certain *pic nic* excursion,) whereat a terrible commotion ensues among the fair. The princess, in her haste to return, and in her wrath, falls into the river, whence she is rescued by the prince. The brothers of the princess espouse the quarrel; it is to be settled by a fight in tourney, fifty against fifty; the prince falls; the princess hastens down into the area, and as she sees her early betrothed,

> "a twitch of pain
> Tortured her mouth, and o'er her forehead pass'd
> A shadow, ——— and she said,
> He saved my life: my brother slew him for it.
> ——————a day
> Rose from the distance on her memory,
> And then once more she look'd on my pale face;
> Till understanding all the foolish work
> Of Fancy, and the bitter close of all,
> Her iron will was broken in her mind,
> Her noble heart was molten in her breast."

She becomes nurse to the prince; pity is transformed into love, the betrothment is about to be fulfilled—and so the poem ends.

Tennyson is not a poet to our present taste exactly, still he is a poet. Certain poems are read with interest at a certain age, and they awaken intense delight. There *was* a time when we should have thus felt in reading Tennyson.

ORDINATION AT FALL RIVER.—Mr. Samuel Longfellow was yesterday ordained Minister of the Unitarian Church and Society at Fall River. A large congregation assembled in the beautiful church, and the services were throughout deeply impressive.

Rev. Mr. Weiss of New Bedford, preached an earnest, eloquent sermon from 1. Corinthians, ch. i., v. 12;—on the present relations of the pulpit to society. Rev. Dr. Francis, of the University, offered the prayer of ordination, and gave the charge to the new minister. Rev. Mr. Ware of Cambridge gave the Right hand of Fellowship, and Rev. Mr. Briggs of Plymouth addressed the people on their relations to their pastor. The two gentlemen last named were formerly ministers of this Society.

[Advertiser of Thursday.

HOME INTELLIGENCE.

TEMPORARY HOME FOR THE DESTITUTE.

ANNUAL REPORT.—We have received the First Annual Report of the Board of Managers, of which Mr. W. F. Channing is the Secretary. The Gentlemen Managers for 1848, are E. Winslow, W. F. Channing, S. E. Curtis, J. A. Andrew, Phineas E. Gay, Saml. Hall, Jr. J. T. Fisher, James Tolman, Rev. S. B. Cruft, J. Amory Davis, George Higginson, John Augustus. Also the following ladies: Mrs. S. May, Mrs. James Siverett, Mrs. Dr. Flint, Mrs. Saml. Hall, Jr. Mrs. W. H. Sumner, Mrs. S. B. Cruft, Mrs. J. Amory Davis, Barbara H. Channing, Mary F. Allen, Martha Dickenson, Rebecca P. Wainright. We extract the following:—

The frequent causes which produce destitution in the common course of poverty, in this city, are not sufficiently understood. These may be obvious however from consideration of the fact that a large class exists barely fulfilling the conditions of life in their ordinary lot. A slight depression below this standard makes them dependent, and any of the severe experiences of life at once places them helpless at the mercy of society. For these the law of nature requires food, shelter, succor, without many hours delay, or life itself will cease, and in the intermediate period of abandonment, more or less absolute, all moral and physical woes may be accumulated.

A large class of cases of sudden unexpected destitution grow out of the operation of our criminal or police laws. A father or mother are sentenced to the House of Correction for intemperance. It is a frequent circumstance that a family of children are overlooked in these cases until discovered by what seems a mere chance, and then, that they are supported by the accidental charity of neighbors whose own families may be exposed to a similar calamity tomorrow. Many cases are known where children have lived through the period of their parents sentence without any guardian or permanent shelter, struggling almost in infancy with the whole burden of life. It was in view especially of this class of cases that the Home was originally established, but it has proved to be only a single form of the destitution to which children are subject. In cases of crime on the part of the parents it has sometimes been successfully attempted to obtain from them a permanent cession of the child, who has then been adopted, if possible, by some family in the country, where all its wants would be suitably cared for.

Another class of cases, of which several have been at the Home, are children voluntarily deserted by their parents. The age of these frequently makes provision for them difficult, but an immediate shelter is no less essential even if they are subsequently transferred to other charitable institutions.

The sickness or death of the supporting member of a family is frequently a cause involving other members in entire destitution, and very often the misery of sickness is aggravated by the distress of a parent for the condition of her children. In cases of this description children have been placed in the Home, and subsequently returned to their parents to the relief of the sufferings of both.

It is not an unfrequent occurrence that females whose support is always precarious from the lowness of wages, find themselves dependent and without resource. This is a circumstance peculiarly calling for support and sympathy. By the provision of temporary shelter, perhaps only for a night and assistance in procuring a situation, much suffering may, and we believe has been saved. Various classes fall into this distress. Sometimes it has been the stranger in our city, sometimes women placed by their ordinary connections above the poor. For this class a home should always be opened. Mothers with young children find themselves without the means of supporting life. A place where their children may find temporary care while they seek for occupation, is needed. A very large number of these have been inmates of the Home. All the conditions of accident and exposure reduce women daily in our city to positions where they require a home from which they may take their departure for situations providing support, and which they may receive aid in obtaining.

As a general remark with regard to the cases provided for by the Home during the past year, a large proportion of them have belonged to our native population, among whom the causes of destitution are sufficiently prevalent.

The attempt has been made, by stating the causes of occasional extreme distress among the poor, to show how wide spread they are, and the necessity of a system of temporary relief and shelter. This system requires much discrimination on the part of the individuals upon whom devolves the principal charge. It requires also a great deal of labor in obtaining suitable situations for children, a large number of whom have been provided for in the country during the past year. Many of the homes thus furnished have been homes probably for life, such as might be desired by many in more favored circumstances. The gratitude of the Board of Managers is due to those of their number who have been active in this part of the work.

The Report then proceeds to detail several interesting cases, and gives the following statistics:—

The number of cases received by the Home up to December 20th, a space of about 11 months, was 152, and at that time there were 9 inmates remaining. About one half of the whole number were under 10 years of age. Places had been found for between 80 and 90, nearly three-fourths of these being in the country. Nearly 30 had returned to their families or friends, and about 20 had left of their own accord. Two were sent to hospitals. No death occured during the year, though there were a number of cases of sickness which were gratuitously attended by Drs. S. Cabot and Edward Clarke, who accepted an appointment as physicians of the Home.

We learn from the Report that a similar institution has been established in New York, by a few benevolent ladies, in which about 300 females have obtained assistance. In Louisville, Ky., the overseers of the poor have adopted a system for obtaining homes for destitute children.

Among the charities of the day, surely the Boston Temporary Home for the Destitute will not be unnoticed, nor stand pleading in vain for those whom it seeks to befriend.

GIRARD COLLEGE. The opening of this Institution took place on new Years' day. The paper containing the account of it did not meet our eye when it was needed, and the news was fresh. But we suppose that many of our readers will be glad to have it, even though so late. A procession was formed in one of the adjacent buildings of the College consisting of the Directors, the city Councils, the Municipal Officers of the several districts, the Controllers of the Public Schools, the Guardians of the Poor, and numerous other invited guests. These were followed by a train of a hundred newly admitted pupils, attended by the teachers. Having entered the hall prepared for the occasion, in the College, it was speedily filled with spectators. The exercises were commenced with an Address from Joseph R. Chandler, Esq., the President of the Board of Directors. We extract a few passages from his Address. It will be perceived that the fears which have been entertained of the *exclusion of religion*, are not probably to be realized. Mr. Girard's Will is construed by the Board of Directors, (from "the pen of one" of whom, as the President remarks, "that instrument received form and force,) as not excluding the teaching of the Bible, though it does exclude sectarianism. The following are our extracts:—

"We shall avoid sectarianism—we shall deny to the orphans submitted to our direction whatever advantage the world has hitherto imputed to denominational efforts.

But are we to take the fatherless and place them within these walls, to feed and clothe them, in utter ignorance of the existence and attributes of a God? Are they not to be informed of their possession of a soul, of their dependence upon Providence, of the relation of sound morals to future happiness? Are they to be removed away from the guidance of domestic affection, which, in the most unfortunate, sometimes stands in the place of virtuous lessons? Are they, with the loss of maternal care, to be kept in ignorance of the all-influencing fact that they have a Father in heaven? Surely this would be an irreparable deprivation—this would make them poor—this would make them orphans indeed.

We shall look to the motives of the founder of the College for a clue to thread the difficulty path in which we have to walk; and these motives, their high aim and benevolent tendencies, will perhaps assist us in our sincere inquiries more than all the commentaries of those who affect to take Stephen Girard's will as authority for an atheistic school, or the clamours of those who desire to see such a sty of Epicurus.

'My desire,' says Mr. Girard in his will, 'is that all the instructors and teachers in the College shall take pains to instil into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may, from inclination and habit, evince benevolence towards their fellow creatures, and a love of truth, sobriety, and industry.'

Whence is to come the 'inclination,' the 'habit' of benevolence?

We have for our direction the principles of Him who said, 'Suffer little children to come unto me.' We have for our guidance, the example of Him who took little children in his arms and blessed them; and we have for our encouragement the language of Him who said, 'inasmuch as ye have done *good* to one of the least of these, ye have done it unto me.'

To the President all must look for that arrangement of studies and exercises which shall promote mental and physical vigor, so that the orphan inmates of the school shall enjoy and improve the time of childhood, that while they remember the solemnity of their high accountability, they may 'rejoice in the days of their youth, and let their hearts cheer them.' So also that the graduates of the College may take with them to agriculture, navigation, the arts, mechanical pursuits, and manufactures, those physical abilities which shall ensure a full and easy performance of required duties, and those mental and moral attainments which shall impart new dignity to their repective pursuits, and make them willing, cheerful, devoted followers of their destiny, and improvers of the condition into which they be called.

A Matron has been elected, and this day she assumes the direction of this great family. Her title is expressive of her office. It is not the mere administration of household affairs—what the little ones shall eat—what they shall drink, and wherewithal they shall be clothed, that is to form the scope of her duties; these are minor necessities of her position. She must labor with the mind, the will, and the affections of her charge. She must throw around them the influences of a mother's care, a mother's gentle discipline, a mother's constant watchfulness, a mother's unfailing, undying love. It is to her to pardon while she reproves, to lure back the little wanderer, by the certainty of affectionate reception, and not to startle him from the precipice of error over which he may be leaning."

Mr. Chandler was followed by Hon. Joel Jones, the President of the College, who responded to the views of religious education expressed by the President of the Board, and enlarged on the physical, intellectual and moral training which would be pursued in the College, agreeably to the wishes of its Founder. The studies will be the common branches; also Astronomy; Natural, Chemical and Experimental Philosophy; French and Spanish; Latin and Greek *allowed but not recommended*; Moral Science. On this last Mr. Jones remarks:—

"The founder of this College, while he has, to some extent, prescribed the subjects of instruction has wisely forborne to impose any restriction upon the sources from which it may be derived.

If we take the will as our guide, we cannot doubt our liberty to teach the principles of astronomy or chemistry, for example, from the works of the best authors, who have written on those subjects. And the same obligation to select the best means in every branch of instruction pervades the whole scheme, with this difference, however, that it applies with greatest force to those branches which are most conducive to the well-being of the orphan, and his usefulness to society. Accordingly we must derive the principles of morality from the purest source, and from the most authoritative of text-books.

Again, the proposed end of this part of instruction is to prepare the scholars "from their entrance into active life, to evince from inclination and habit, benevolence towards their fellow creatures, and a love of truth, sobriety, and industry—adopting at the same time such religious tenets as their matured reason may enable them to prefer." Now the injunction to teach the principles of morality with a view to these ends, cannot by any fair interpretation, be understood to exclude the obligations of religion. On the contrary—these virtues cannot permanently or vigorously exist in that heart which has no love or fear of God, and no reverence for His revealed will.

There is, however, one restriction. He did desire and design "to keep the tender minds of the orphans free from the excitement, which clashing doctrines, and sectarian controversy, are apt to produce."

We learn from a Correspondent in the last week's Christian Inquirer, that Morning Prayers are read by the matron, and that the children are all instructed to say their prayers at night. The principal matron being an Episcopalian, the service of that church is used. It is also stated that the echoes awakened in the marble halls are very noisy. To use the language of the matron, "it was like living in a drum on which an everlasting tattoo was beating." This excellent lady had actually ruptured a blood-vessel in endeavoring to make herself heard above the echoes of the children's voices.

THE MORMONS. The St. Louis Republican publishes a circular addressed by the "Twelve Apostles" to the members of the Mormon Church. It contains an interesting history of their privations and sufferings since their expulsion from Nauvoo, and their future prospects and intensions. Their principal abiding place, hereafter, will be in the valley of the Great Salt Lake, occupying a central position between the Pacific and the Mississippi. Their numbers will be greatly increased by emigration the coming season, as many thousands of the scattered members are in expectation of joining them. The Republican adds:—"Their progress has been as incredible as their belief is absurd.—The present site of their church, in the midst of mountains, on the margin of the Great Salt Lake, and cut off on all sides from other settlements, by a belt sterile and mountainous, country of nearly five hundred miles in breadth, gives to their present position and enterprise a novelty which will attract hundreds to them; and they confidently look forward, within a very short period, to the formation of a large and powerful settlement at that place."

EMIGRATION FROM VIRGINIA. What the Editor of the Richmond Southerner witnessed with painful emotions, as described in the following paragraph, may be accepted as a good omen of the progress of freedom in Virginia which compels the slave-holder to haste away.

"We had the painful opportunity of witnessing that self-expatriating life so common to this road. The whole way from above Lynchburgh to Wytheville seems almost blocked with emigrants from old Virginia and North Carolina, traveling to the West and South. We met on our way out and back including four days, about fifteen hundred people. About twelve hundred were blacks. All these people had taken their last look, perhaps, at the once happy home of childhood, where dwell the mouldering bones of their venerated parents."

TO TEXAS—PLANTERS AND SLAVES. Rev. J. Savage writes from Natchez, to the Cong. Journal:—

"Surely you will say, 'I have at last reached the garden of the world.' Far from it The other day I was riding on horseback, and seeing a number of tents pitched, and families and cattle and furniture around, asked my friend who was riding with me, what it meant. O said he, 'they are movers.' 'Movers' said I, where?—'To Texas.' And sure enough there were people in good circumstances going from this country to a more favored region. And I suppose if we should go to Texas, we should find *there* 'movers' going to Mexico, and from there again to California, and so on to Oregon. Let people go where they will, there is still beyond an 'El Dorado,' a blessed region, the object of hope and expectation. And this seems to be fulfilling the design of Providence. It is astonishing the difference 25 years has made in this country.—Formerly west of the Mississippi, the Lousiana side, was considered an uninhabitable swamp.—Now it is covered with beautiful, productive plantations. I was sorry too see in the caravan I have just mentioned slaves. How desirable that that beautiful country should have been free from this evil, that the soil should have been cultivated by freeman. How desirable that a system, the evil of which is felt and acknowledged *here*, should not be introduced *there*. I say, felt and acknowledged here, for so it seems very generally to be. I have conversed freely on the subject with intelligent, well informed planters, as freely and fully as we do at the north, and without exception they speak of slavery, as something from which it would be a blessing to be free, and from which they believe the country will at some future time in some way be free."

PROSPECT FOR FREEDOM IN TEXAS. The Washington Corres. of the Christian Watchman thus unites:—

"I have good reason to believe that Texas is to become a free State at no distant day! This comes to me from a gentleman of Texas, in whose means of knowing, and ability to form just opinions, I have great confidence. He says the Germans now coming by ship-loads, and settling under the supervision of the agents of their princes and nobles, who have obtained large tracts of land, are, to a man, opposed to slavery, and this has already been manifested in their local elections, and, indeed, that Gov. Houston was compelled, by the force of popular opinion, to divest himself of his slaves, in order to secure his re-election to the U. S. Senate."

We might have more confidence in the writer's hope, if the Germans preserve that hatred of slavery with which they emigrated. But we fear they will become *Americanized*, according to the pattern most immediately before their eyes.

ANTI-SLAVERY IN NORTH CAROLINA. The True Wesleyan of the 23d ult. contains a letter from a Wesleyan minister, a Mr. Crooks, who is preaching in North Carolina. By this letter we learn that there is a branch of the Wesleyan church in that State, composed mainly of seceders from the North Carolina Conference of the Methodist Episcopal Church. Their discipline is the same with the Wesleyans of the North, and makes slaveholding a bar to membership or communion. Mr. Crooks attributes the origin of this non-slaveholding church, in a slave State, to the circulation among the Methodists there, of two thousand copies of an anti-slavery address of Edward Smith's, several years since, by some of the N. C. Quakers. The address was publicly denounced by a Methodist clergyman, and the people warned not to read it, which only increased their eagerness to obtain it. In consequence, it was widely circulated and read, and made a deep and powerful impression. At the division of the Methodist Episcopal Church, many of the North Carolinian members wished to go with the North, but finding it impracticable, or very difficult as they were situated, they seceded from the slaveholding church, and formed a new one, calling it the Free Methodist church. They were then ignorant of the existence of the Wesleyan Connection, but being informed of it by some means, they sent for its discipline, and adopted it, and at their request came under the supervision of that body. Mr. Crooks states that they stand firm in their opposition to slavery, notwithstanding all the hostility they have encountered. He further says that it is the opinion of some of the most intelligent men of N. C. that she will be a free State before many years.

ANTI-SLAVERY IN KENTUCKY. Slavery in Kentucky appears to be doomed. A third or fourth attempt to repeal the law which prohibits importation of slaves into that State, so far as to allow their importation for use but not for sale, was on the 29th defeated in the Senate by a vote of 19 to 17. The people have once voted in favor of calling a convention, and a bill has passed the Legislature now in session, again submitting the question for their final determination. At first the opposition was strong; but the vote already taken has put a quietus to the opponents, and those who were at first its strong opponents, are now loudly telling their reasons for being in favor of a convention. A few of the leading conventionists are determined that the new constitution shall contain a provision for the gradual abolition of slavery; whilst others declare that so long as there is a black skin in Kentucky it should be held in bondage. But that a majority are opposed to slavery, or at least, to the increase of slaves, is clearly shown by the vote upon the bill repealing the law of 1833.

JUSTICE TO SLAVES. We are pleased to note the following instance of justice which took place in Kentucky Legislature, says the Cincinnati, Atlas. Mr. George T. Edwards of Logan county, sent a petition to the Legislature, setting forth that he and his mother had owned a female slave, whom they manumitted; that afterwards she became the owner of a small tract of land; that she had since died; and that she desired her land to go to her two children who are slaves. By the law they cannot inherit, and the land escheats to the State. The petition therefore asked a special enactment vesting the title in him for the benefit of these two slave children. The committee in the Senate to whom the petition was referred reported against it; but the attention of the members having been called to the facts of the case, the report was promptly dissented from and the committee instructed to report a bill according to the prayer of the petitioner.

The Presbytery of Utica, at their recent annual meeting at N. Y. Mills, adopted the following preamble and resolutions on the subject of the Mexican War, which they directed me to send you for publication.

Yours, &c. S. W. BRACE, *Stated Clerk.*

"Whereas war is one of the greatest evils which can afflict the human race, and is especially to be deplored in this age of national advancement in knowledge and religion; and whereas *we*, of all other people on the face of the earth, have the least occasion to disturb the peace of the world, and from our geographical position and the pacific nature of our government, should be the leader of the nations in all things conducive to peace; and whereas we are now engaged in an expensive and ruinous war with a neighboring Republic—therefore,

Resolved, 1. That we view this war as wholly unnecessary, aggressive, and wicked—a stain upon our high professions and character as a nation, injurious to ourselves and to the people with whom we are at variance, clearly ominous of evil to our Union and prosperity as a Republic, and rendering us justly obnoxious to the vengeance of heaven.

Resolved, 2. That the ministers and churches within our bounds be recommended to discountenance this uncalled-for and most unnatural war in every suitable way, and especially to cease not to pray for the cessation of hostilities, and the restoration of peace to our beloved yet guilty country.

UNGODLINESS IN NEW ENGLAND. When utter neglect of Gospel privileges is seen in the most favored parts of our country, is it surprising that there is frightful ungodliness in the darker and more destitute portions of it? Says a Connecticut Colporteur—"Individuals and even whole families have been pointed out to me, who have not been in a place of religious worship for five and even nine years! and yet they are living in the neighborhood of churches! One old citizen, I was told, had not been inside of a house of God but three times during *forty years!* A child of indigent parents, seven years of age, was provided with suitable clothes by some benevolent individuals and taken to church. She had never been before; surprised at the size of the house, she enquired. "How many families live in it?"

[Christian Mirror.

EVANGELICAL ALLIANCE IN PRACTICE. A Baptist church was recently dedicated at Galveston, Texas. The dedication service was performed by Presbyterian, Episcopal Methodist and Baptist clergymen.

That's right—we like a good Methodist much better than a bad Baptist—a Good Baptist better than a bad Episcopalian, and a pious Episcopalian better than a formal Presbyrian. And when they are all good and can unite in the public dedication of a house of worship it should be a matter of christian congratulation.—Herald of the Prairies

---

FOREIGN INTELLIGENCE.

CHANGING HIS MIND. The Bishop of Oxford, who has been a bitter opponent of Dr. (now Bishop) Hampden, has found it convenient to change his mind. In a letter to Dr. Hampden, he says he has *now* read his alleged heretical Bampton Lectures, and finds they contain no heresy. We suppose the other Bishops will, in condescension to the Queen, soon find out the same. The following *jeu d' esprit* refers to this singular acknowledgment:

The Bishop of Oxford's Letter to Dr. Hampden.
We understand the Bishop of Oxford intends preaching two sermons at St. Mary's, on Sunday next, in explanation of his having persecuted Dr. Hampden for twelve years, without ever having read his works. His lordship has selected the following texts:—Morning—"Judge not that ye be not judged, for with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you again." Afternoon—"Doth our law judge any man before it hear him, and know what he doeth?" [London Morning Chronicle.

BISHOP OF MANCHESTER. Rev. Mr. Lee, Bishop elect of the new diocese of Manchester, has been confirmed with the usual formalities, notwithstanding the charges now pending trial, made by Mr. Gutteridge, of personal immoralities. These charges are generally discredited, as the offspring of envy and hatred. This new Bishop does not become a member of the House of Lords.

DEATH OF MR. D'ISRAELI. The London papers announce the death of Mr. D'Israeli, Senior, the author of "The Curiosities of Literature," and father of "Young Ben" the M. P. He died on the 19th of January, in the 83d year of his age. He published "The Curiosities" when only 24 years old. He became blind in 1839, but gave to the world yet another work, after this misfortune, by the aid of his daughter. Though he published a considerable number of works which hold a fair rank in English literature, perhaps his strongest claim to consideration arises from the fact that he was the first to undertake a thorough examination of the vast collection of manuscripts in the British Museum.

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, for public worship, to be conducted by clergymen in the city and vicinity.

☞ Rev. F. N. Knapp, of Brookline, will officiate next Sunday evening, Feb. 20th.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society. feb19

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union at the Chapel of the Church of the Saviour on Monday evening next, Feb. 21st, at 7 o'clock.

Question: What principles, in spiritual education, are most effectual in the formation of character?

feb19 T. GAFFIELD, Sec'ry.

☞ NOTICE. A special Meeting of "The Society for Promoting Christian Knowledge, Piety and Charity," will be held at the House of the Secretary, No. 48 Summer Street, on Monday next, Feb. 21st, at 10 o'clock in the forenoon.

ALEXANDER YOUNG, *Sec'ry.*

Boston, Feb. 19th, 1848.

☞ The Annual Meeting of the Society for the Promotion of Theological Education, will be held at the House of Rev. Dr. Young, No. 48 Summer Street, on Monday next, Feb. 21, at 11 o'clock, A. M.

GEORGE E. ELLIS, Sec'ry.

☞ REV. C. SPEAR, will deliver an Address in the Lee Street Church in Cambridge, (Rev. Mr. Muzzey's) next Sabbath evening at 7 o'clock.

Subject,—"Proper Treatment of Discharged Convicts." feb19

☞ The new Church erected by the First Congregational Society in Lexington, will be dedicated on Wednesday, the 23d of February instant. Services to commence at 11 o'clock, A. M. feb19

☞ A Festival will be held by the Ladies of the Rev. J. I. T. Coolidge's Society, on the evening of the 24th inst, commencing at 6 o'clock, at Melrose Hall, No. 339 Washington Street, a few doors south of West Street; for the purpose of raising funds to furnish the Vestry of their new Church on Harrison Avenue.—There will be refreshments and a great variety of fancy and useful articles for sale, together with music by a select company. Tickets of admission 25 cts. feb19

MARRIAGES.

In this city, by Rev Mr Coolidge, Rev Grindall Reynolds of Jamaica Plain, to Miss Lucia Maria Dodge, of Boston.

In Providence, on Tuesday evening, the 8th inst, by Rev E. B. Hall, Edward D. Pearce to Sarah Bishop, youngest daughter of the late Joshua Mauran, Esq., all of that city.

In Dighton, 30th ult, by Rev Mr Gushee, Mr Henry A. Williams to Miss Elizabeth Alice Walker, both of Dighton.

DEATHS.

In this city, Feb. 5th, Daniel Webster Sprague, twin son of Mr Miles and Mary W. Sprague, 14 years.

15th inst, Mrs Finnette, wife of Mr Josiah Babcock, 53.

22d ult, Mrs Frances H., wife of Mr Samuel P. Farrington, 27.

In Andover, 22d ult, Mrs Phebe Farrar, wife of Samuel Farrar, Esq., 79.

In Lynnfield, 6th inst, Mrs Sophia P. Spencer, 40.

In Kennebunkport, Me., on Thursday, Feb. 3, Mr Thacher Goddard, son of the late Hon. John G. Perkins, 23.

In West Springfield, Jan. 5th, Mrs Judith Perkins, 78, mother of Rev Justin Perkins, missionary in Persia.

WISTAR'S BALSAM OF WILD CHERRY IN THE OLD DOMINION. We extract as an article from the NEW ERA, published at Portsmouth, Va., and edited by A. F. Cunningham, Esq. He speaks of himself, and here is the extract. (Dec. 24, 1846.)

"We have been, for some days, suffering under severe inflammation of the lungs, produced by cold, and irritated by speaking in public so that throughout Saturday night, Sunday, Monday, till Tuesday, the symptoms of the disease seemed to increase, and the suffering was intense, without the least appetite for food. The cough was dry and hard, causing the most acute pains in the head and back. We had fairly given up all hope of relief, when we thought of this *Balsam*, and we sent round to our friend, HEINISH the agent, for a bottle. We took the first dose according to directions, and almost instantly felt a glow of healthy warmth through the system—this was two o'clock—at five, we took another dose, at nine another, and we soon after detected a perceptible relief in the frequency of the spasms and violent pains that had before attended them. At three in the morning we took another dose, and the phlegm, though tough, yellow and ropy, was ejected from the lungs with comparative ease. We feel grateful for the relief afforded, and recommend a trial of it by all who are suffering as we suffered. We have deemed it due to the medicine, and to humanity to give this unsought testimonial to the virtue of the Balsam, in our case."

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 133 Washington street, Boston, and by Druggists generally. feb19

LITTELL'S LIVING AGE, No. 197. Price 12½ cents.

1. Don John of Austria.
2. Animal Instincts.
3. Preservation of Food.
4. Russian War in the Caucasus.
5. President Polk and the Mexican War.
6. The Invasion of England by the French.

Published every Week at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield streets.

☞ The Entrance to the Office is now in Bromfield Street. Itis feb19

IN PRESS. The Marriage Offering, edited by Rev. A. A. Livermore. In press, and will shortly be published by

CROSBY & NICHOLS,
feb19 is3t 111 Washington st.

GENTLEMEN'S FURNISHING STORE! FREDERICK A. GUSHEE, (late a Salesman at Darwin Chaffin's,) has taken the new Granite Store, 263 Washington St., third door north of Winter st., where may be found the RICHEST and BEST assortment of GENTLEMEN'S FURNISHING GOODS in the city.

He has made arrangements to receive from Paris the best and newest style of CRAVATS, SCARFS, &c., as soon as they are out, and will receive by the English Steamers many desirable Goods every fortnight through the Spring, Summer and Autumn. He respectfully requests his friends and the public to visit his store, where they will be attentively received, and his Goods shown with much pleasure.

Rooms to let over the Store. istf mh 20.

REMOVAL.

MESSRS WHITE & FERGUSON, (Successors to Charles White) Apothecaries, have removed to No. 348 Washington Street, (corner of Hayward Place,) where they hope by personal attention to the compounding of Prescriptions and other Family Medicines, still to merit the confidence of Physicians and the public. Medicines sent to any part of the city. Your patronage is solicited.

ROBERT FERGUSON,
GRENVILLE B. WHITE.
Boston, Feb. 5th, 1848. is3t

ENDEAVOURS AFTER THE CHRISTIAN LIFE. New Volume. JAMES MUNROE & CO., have just published Discourses by James Martineau, Second Volume, to match previous volume.

CONTENTS. Where is thy God; The Sorrow and Downward Look; The Shadow of Death; Great Hopes for Great Souls; Lo! God, is here; Christian Self-Consciousness; The Unclouded Heart; Help thou mine Unbelief; Having, Doing and Being; The Good Soldier of Jesus Christ; The Realm of Order; The Christian Doctrine of Merit; The Child's Thought; Looking up and Lifting up; The Christian Time View; The Family in Heaven ank Earth; the Single and the Evil Eye; The Seven Sleepers; The Sphere of Silence, Man; The Sphere of Silence, God.

jan22 is3t 134 Washington, opposite School st.

MY TEACHER'S NEW YEAR'S PRESENT, for 1848.

This day published by BENJAMIN H. GREENE, 124 Washington street, "My Teacher's New Year's Present," for 1848—by Rev F. T. Gray. dec25

CROSBY & NICHOLS

PUBLISH this day—General Principles of the Philosophy of Nature, with an outline of some of its recent developments among the Germans, embracing the Philosophical Systems of Schelling and Hegel, and Oken's System of Nature, by J. B. Stallo, A. M., lately a Professor in St John's College, New York.

jan29 is4t 111 Washington st.

NEW UNITARIAN TRACTS. Sin Wrongs the Soul—by Rev J. W. Thompson.
Preaching Christ—by Rev R. P. Stebbins.
Union with God and Man—by Rev A. A. Livermore.
What becomes Me? or the Liberal View of Man's Nature considered as a motive in the formation of character—by Rev Dr Barrett—for January, 1848.

This day published by CROSBY & NICHOLS a the Tract Depository,

jan29 is3t 111 Washington street.

MEDICATED INHALATION. For Pulmonary Complaints, Bronchitis, Asthma, Chronic Affections and Digestive Organs. Dr. Frost can be consulted by Patients at his Office, Rear 51 Cambridge street, Boston, personally, or by letter, where he treats the above complaints by a new and decidedly improved method by which the patient is relieved principally of the nauseating effects of continued taking of drugs, but receives his medicine by *inhalation* to the parts affected so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a *practical remedy* to the disease and leaving nature to pursue its true course. Patients out of the city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the

POETRY.

THE PROBLEM.

Not from a vain or shallow thought
His awful Jove young Phidias brought;
Never from lips of cunning fell
The thrilling Delphic oracle;
Out from the heart of Nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe;
The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew;—
The conscious stone to beauty grew.

Knowest thou what wove yon woodbird's nest
Of leaves, and feathers from her breast?
Or how the fish outbuilt her shell,
Painting with morn each annual cell?
Or how the sacred pine-tree adds
To her old leaves new myriads?
Such and so grew these holy piles,
Whilst love and terror laid the tiles.
Earth proudly wears the Parthenon,
As the best gem upon her zone;
And morning opes with haste her lids,
To gaze upon the Pyramids;
O'er England's Abbeys bends the sky,
As on its friends, with kindred eye;
For, out of Thought's interior sphere
These wonders rose to upper air;
And nature gladly gave them place,
Adopted them into her race,
And granted them an equal date
With Andes and with Ararat.

[Emerson's Poems.

HOPE ON.

Wherefore sit ye mourning
For the years departed?
Wherefore for the future,
Doubting and faint-hearted?
Nought in nature but obeys
Laws that first its course impelled;
Backward flows the streamlet never
To the source from which it well'd.
Wherefore like a miser covet
What the past hath taken?
Hopes like spring-time buds and blossoms
From the green boughs shaken?
Summer wears no shade of sadness,
For the faded flowers of spring;
Autumn decks with colors golden,
Summer's fast receding wing.
And, through branches stripped and sere,
Plainer in the distance lie
Worlds on worlds, the soul to cheer,
Wandering through immensity.

Send not back with fruitless sighs,
Longings for the hopes so bright,
Which the angels of thy childhood,
Wove with beams of rainbow light.
Though the world has since deceived thee,
Friends been false and love betrayed;
Lose not faith in truth and goodness,
Hope, and be no more dismayed.
Not in vain thy spirit's yearnings,
For a life far nobler—higher;
Labor still with cheerful patience,
Thou shalt find thy soul's desire.
But the hours are worse than wasted,
Spent in retrospective tears;
Sighing o'er the mouldering embers
Of long buried years.
Onward—upward press with vigor,
Brightly in the distance lies
The blessed land of hope and promise,
Far beyond life's boundaries.
Start not at the lengthening shadows,
Closing round thy mortal wing;
Fearless climb the mount of vision—
Gazing on a brighter day.
Ah! no more sit mourning
For the years departed,
No more for the future
Doubting and faint hearted.
Onward, upward—hopeless never,
Life no backward current knows;
Onward to the shoreless ocean,
Of eternal good it flows.

[Mrs. J., in Louisville Ex.

A WESTERN PICTURE.

FROM EVANGELINE.

Far in the West there lies a desert land, where the mountains
Lift, through perpetual snows, their lofty and luminous summits.
Down from their desolate, deep ravines, where the gorge, like a gateway,
Opens a passage rude to the wheels of the emigrant's wagon,
Westward the Oregon flows, and the Walleway and Owyhee.
Eastward, with devious course, among the Wind-river Mountains,
Through the Sweet-Water Valley precipitate leaps the Nebraska;
And to the South, from Fontaine-qui-bout and the Spanish sierras,
Fretted with sands and rocks, and swept by the wind of the desert,
Numberless torrents, with ceaseless sound, descend to the ocean,
Like the great chords of a harp, in loud and solemn vibrations.
Spreading between these streams are the wondrous, beautiful prairies,
Billowy bays of grass ever rolling in shadow and sunshine,
Bright with luxuriant clusters of roses and purple amorphas.
Over them wander the buffalo herds, and the elk and the roe-buck;
Over them wander the wolves, and herds of riderless horses;
Fires that blast and blight, and winds that are weary with travel;
Over them wander the scattered tribes of Ishmael's children,
Staining the desert with blood; and above their terrible war-trails
Circles and sails aloft, on pinions majestic, the vulture,
Like the implacable soul of a chieftain slaughtered in battle,
By invisible stairs ascending and scaling the heavens.

MISCELLANEOUS.

THE HOLY LAND.

BY HARRIET MARTINEAU.

VIII.—NAZARETH AND MOUNT CARMEL.

We passed the night of the 14th of April in our tents, just outside the town of Jenin. Our dragoman had warned us of the thievish character of the people of this neighborhood, so that we had an eye to such of our property as was lying about while the tents were preparing. The Governor called, had coffee, and appointed four guards: so that we supposed ourselves safe from robbery. But in the morning the best mule was gone: and the four guards declared themselves wholly unable to say when, how, and by whom the animal was set loose from its fastenings and carried off. Our departure was delayed: the governor was sent for; and a pretended inquiry was made: and this gave me opportunity to walk about for an hour after breakfast—through the little town, through an orange grove where every tree was white with blossoms; and up a neighboring hill, where I saw, to my surprise, a snowy mountain peak to the north-east. This was the summit of Gebel Sheikh,—the mountain which closes in the north end of the valley of the Jordan, and then joins on to the range of Antilibanus. From my point of view, I could see too, the beautiful plain of Esdraelon which we were to traverse this day; and the hills to the north which enclosed Nazareth, where we hoped to sleep this night: and to the west, some tokens of the rise of a line of hills which we should soon see swelling into Mount Carmel, where we were to go to-morrow. What a prospect lay before both eye and mind!

Our dragoman told us we might make ourselves easy about our mule. He had no doubt it was in some stable in the town. We should be asked to leave a muleteer behind, and in a day or two the animal would be delivered to him, with a demand of a few piastres for the trouble of finding the mule on the mountains. It is probable that matters stood exactly so, for the muleteer followed in two days with the beast, having paid fourteen piastres for the trouble of finding it!

Thus far, we had travelled only among hills and along valleys: and to-day we heartily enjoyed our ride over the rich plain of Esdraelon. It was fertile and flowery from end to end; and the young partridges ran under the very feet of my horse. Small birds flitted in multitudes on every side; and tall cranes stood among the high grass. The Carmel range grew upon the sight, as we had expected; and the blue hills of Galilee closed in the view northwards. Little Mount Hermon rose on our sight: and on its north acclivity lay the village of Nain. A round hill, dropped over with old oaks, was Mount Tabor. Villages were well placed on such rising grounds as there were amidst the plain: and our track lay, broad, level, and green, among rows of tall artichokes and patches of rich cultivation.

When about two-thirds of the way over, we crossed the great caravan track from Egypt to Damascus. We had been to Egypt, and we were going to Damascus: but we did not follow this track. We held on northwards, to the Galilean hills.

We entered among these hills about an hour before we reached Nazareth, winding up and down, and round the base of one, and the shoulder of another, sometimes among scattered wood, sometimes over stony tracts, and always in sight of many goats. After mounting a very steep pass, and coming to a well, and winding round a hill once more, we came suddenly in sight of pretty Nazareth. Its basin of fertility is charming,—its little plain, full of gardens and groves and fields, surrounded, as it seemed, completely by hills. The town is in fact a poor one; but, built of stone, and covering a good deal of ground, and extending a little way up the western slopes, it looks well from above.

Here, then, we had before our eyes the scenery amidst which Jesus grew up. Its character cannot have changed very much since his day. A fertile basin among the everlasting hills, and the primitive little town which they protect, must bear much the same aspect from age to age. The great addition is the convent and church of the Latin monks: but these buildings do not stand out offensively to the eye; but mingle well with the flat-roofed stone houses of the town. In this convent we had to take up our abode. We longed to pitch our tents on the green below the town: but there was apprehension of rain, and it was thought better to go under the convent roof; which is truly a hospitable one.

I do not know what it is about the services of this church which is so affecting to strangers: but I observe that all travellers speak of the strong emotions excited here. Few believe that the places under the church are what they are said to be. Few believe that the little caves shown by the monks are the kitchen and sitting-room of the parents of Jesus; and that the spots marked out by two granite pillars are those where Mary and the Angel stood at the time of the annunciation. I do not at all believe that these places were thus consecrated: yet I have seldom been so moved as I was this afternoon in the Church of the Annunciation at Nazareth. We were at least in the place of residence of Jesus, and saw what he saw every day;—the hollows of the valleys, the outlines of the hills, the streams in their courses, and the wild flowers which everywhere on the slopes spread under foot. We were in the place which he called home. Entering the church with these impressions on our minds, we were saluted with a chaunt from a full choir;—the best music, incomparably, that I heard abroad. It told upon our very hearts.

Of course, we visited the rocky recesses below the church which are called the abode of Joseph and Mary; and saw no reason to suppose that, while citizens of Nazareth, they lived in a grotto, rather than a house. We were shown too a portrait of Jesus, which the monks believe to have been copied from an original taken in his lifetime!—as if there had been portrait painting of that kind in those days!—and as if the Jews would have considered it lawful if there had! Such ignorance on the part of the monks prevents our relying on any traditions given by them: and I will therefore say nothing of the other places pointed out as sacred by them. Nazareth itself is sacred enough; and it is merely offensive to one's feelings to speak of some of the strange stories the monks tell, and really believe, about Jesus and his family, in exhibiting what they declare to be the scenes of his life and daily actions.

The next day, the uppermost feeling throughout was of delight at the thought of the natural beauty amidst which Jesus was reared. From the heights above the town we looked down into dells full of verdure; and abroad over the rich plain we had crossed the day before, and over towards Carmel, where we were going today. We rode among the hills for two hours, observing that clumps of forest trees became more frequent, and that the scenery was changing its character: and then we entered upon a tract which was so like the outskirts of a English nobleman's park that I could hardly believe we were in the Holy Land. Rich grasses covered the slopes and levels, and clumps of ilex wooded every recess. We wound along under these clumps, and along the glades of the scattered forest, and up broken banks, and then again through reaches of chequered shade. And how could we help thinking, at every stop, who had once been here before us!

We were almost sorry to leave these park-like hills, though we were descending into the plain of Zabulon, and Carmel was before us, and we were about to cross the old river Kishon which Elijah knew so well when he lived in this region; and the blue sea was in sight; that sea from which Elijah's servant saw the cloud arise which was no bigger than a man's hand.

We rode at the foot of Carmel, keeping the river Kishon for the most part on the right hand. There could not be a finer place of assemblage than this plain for the children of Israel and the worshippers of the Sun (Baal) when Elijah summoned them to meet. From the foot of Mount Carmel, which stands out boldly into the sea, the beach stretches northwards in a fine sweep of fifteen miles to Acre, and the old Tyre. The plain of Zabulon, thus inclosed between the Galilean hills, Carmel, and the sea, held the assembled multitude on that great day. The worship of the Sun was very imposing in all the countries where it subsisted. We have all heard of it as the worship of Apollo in Greece. I saw mighty temples to the same god, under the name of Ra, in Egypt and Nubia; and under the name of Baal at Baalbec,—a few days journey from this place at the foot of Carmel, where his host of priests was defied by Elijah. (I Kings, xviii.) Here stood his four hundred and fifty prophets, in all their pomp.

Next we ascended the mountain itself; and we spent two nights in the convent on its heights; so that the whole scene is well impressed on my memory. We went down the mountain-side that afternoon, to see the caves where the schools of the prophets used to be; where the young men were gathered together to learn what was known of religion, and to prepare themselves for its administration. Whether the principal cave was really thus occupied or not, some use was certainly made of it in ancient times. We found it a large square grotto; a spacious apartment in the mountain side,—cool, shadowy, and solemn. All about its entrance, and over all that side of the mountain, from the beach below to the convent on the height, was a perfect jungle of hollyhocks, ilex, odoriferous shrubs, herbs of many savours, and wild flowers as gay as the rainbow. Dry and drooping was all this vegetation when Elijah came hither at the end of the long drought, and cast himself down upon the earth while his servant watched on the ridge above. But oh! what an expanse of sky and of blue sea was there for the man's eye to range over while looking for a token of approaching rain! To-day there was not in all the sky a cloud so big as a man's hand: but instead of a cloud, there was, at evening, the everlasting sign of the silver bow. When the sun had sunk beneath the waters, and left a golden glow on both sea and sky, the young moon hung in the west yet a little while before the mild spring night veiled from my watching eyes "the excellency of Carmel."

DOMESTIC EDUCATION.

BY REV. H. WINSLOW.

What a charm pervades that dwelling, whose matron has the grace of a thorough domestic education! An air of neatness, order, simplicity, cheerfulness, pervades and blesses all. The very atmosphere is sweet. You scarcely enter the door, before unequivocal signals betoken the presiding angel within. The door-stone is so clean, the door-handle so bright, the mat, hat-stand, and other entry conveniences, so tidy and befitting, the air so pure; the servant, in neat apparel, and with smiling face, opens the door so generously—that the first impression is, *Here is home, sweet home.*

Nor does a further ingress and more close observation disappoint you. If costly drapery does not hang at the windows, nor princely carpets grace the floors, nor sparkling chandeliers and dazzling ornaments display their owner's wealth—things not unfrequently serving only as miserable apologies for the truer ornaments—every thing around you bears record, that the eye of taste and the hand of diligence have been freshly upon it. How bright the steel and brass; how clean the hearth; how luminous the windows; how free from dust the sofas, chairs, and everything around you. The entire room has an air of purity, comfort and hospitality. How easy and tasteful the arrangements. That bookcase, with its well-chosen volumes; that centre-table, with its choice specimens of thought and skill: the vase in yonder corner, displaying the beauties of a well cleansed and watered green plant, unfolding its luxuriant leaves and opening its bright-eyed blossoms, as if to smile gratitude on its worthy benefactress,—all evince this the home of one who knows how to live and make home happy.

One fear is well-nigh apprehending you;—You can hardly touch but to soil, and your presence is thus tempted to question its welcome. But that fear is banished the moment the lady enters. That cordial and generous smile, that charming benevolence which only a true heart can yield, and which all true hearts can appreciate, puts you instantly at ease, and makes you regardless of all but objects of mutual and real interest. It is no longer the house, the room, the furniture;—it is that, only that, for which you are present, whether it be a call of business, charity, or friendship.

But the parlor is, perhaps, not the best place to furnish decisive tests of the highest order of domestic education. There are, at least, four places more unequivocal—the kitchen, the cellar, the store-closet, and wardrobe. Well, let us take a look at these; for though the good lady has no vanity to gratify, she has the benevolence to gratify our reasonable curiosity, and she is entitled to an honest confidence that she has nothing to fear from our eyes.

The kitchen is, if possible, more attractive than the parlor. It is only an hour since breakfast, and yet everything is cleaned and restored to its place. The floor, the sink, the tables, and all the kitchen appurtenances, are so pure, sweet and wholesome, that health and comfort seem there to have found their most favored home. I would as soon take a lunch there, as in the king's dining-room;—I half think it would taste even better, especially if ministered by the lady's own hands.

Shall we enter the cellar. Here, too, the same neatness, order, convenience and economy, are everywhere seen. The barrels are arranged in order against the wall;—the pickles, [illegible] your old man!" and the [illegible] impend from the ceiling or beams above, and the purity of the air proves at once the cleanliness and careful ventilation of this subterranean department. On that stand are the brushes, and the conveniences for cleaning and polishing shoes; here is the well-arranged vegetable and provisionary department; there, perhaps, the wash-tubs and benches;—in a word, nothing is in this cellar which ought not to be here, and everything which ought to be here, is here, and in the right condition. Such is a good housewife's cellar. Even the impudent rats themselves, and the more lawless mice, seem to have learned that this is holy ground;—their impious feet never defile it.

We may be indulged a look into the store-closet. Here, again, we find the same order, neatness, economy. The coffee, teas, sugars, spices, &c. are all neatly arranged and well covered; the less bulky articles are placed in small, tight boxes, each carefully labelled; the preserves are carefully kept from becoming acid or mouldy, by close covering, cool position, and occasional scalding; the fruits are inspected, sorted, and used with a promptness that forestalls decay and waste; the cheese is kept in a tight, cool vessel, and the cake is also carefully stored in stone or earthen, to keep it fresh and sweet; in a word, all things here evince, that the guardian spirit of this house knows the secret of true comfort, with true economy.

Perhaps we ought not to intrude into the wardrobe; and, indeed, after what we have seen, it may appear needless to do so. But there are two or three things here which we cannot forbear to notice:—The first is the order with which the articles are arranged. Each member of the family has his place. His clothes are hung, or laid in drawers, and a place exclusively assigned to him; so that the mother, the servant, or even the child, could get any article wanted, in the dark. This saves all waste of time and temper in search of mislaid clothing. The next thing to be noticed, is the carefully preserved integrity of each article. Nothing is placed here, but in a condition to be worn;—not a hole or rent in a single article,—so that all of this family are saved the vexatious liability of being obliged to dress over a second or third time, to secure a sound garment. Another thing to be noticed, is the cleanliness of the articles, the whiteness of the linens, and the entire absence of everything that could betoken the presence of a moth. After what we have seen, we may safely conclude that all is right in this house:—if peace, content, abundance, a happy husband and virtuous children, are not found here, it is not, we presume, the fault of the wife. Something more, however, remains to be said on this subject. [Practical Educator.

WALKS IN LONDON.

BY D. W. B.

The First Ragged School Teacher.

I took the missionary's arm, and walked away from the school room. As we passed on, he said, "I am going to see the first ragged school teacher in London, and while we are going I will tell you how I first became acquainted with him. Ten years ago I made an appointment to meet a few persons in old Pye street, to talk with them about their future interests. A few days previous to the day appointed, as I was passing a little brick hut not far from the place of meeting, I was accosted by a man in the door of the hut, who asked me to come in. He was a rough looking fellow, and I thought that it might be dangerous to enter; but I concluded to do so. After he had given me an old chair to sit upon, he went to the farther end of the apartment, and brought out two large and furious bull-dogs. "Don't be afraid," he said, "for I aint agoing to hurt you now—but just look at those dogs. They would tear a man in pieces in five minutes. Now if you come into Old Pye street next Sunday with your religion, I'll be there with these dogs, and they'll put you in such a condition that you can't come to Old Pye street again." When he had finished, I said to him,—My friend, I am not afraid of you or your dogs; and to prove this, I am now going to pray for you. I knelt there in his dark cabin, and prayed that God would take pity upon the poor man, and shew him his condition. When I rose I was astonished to see large tears rolling down his cheeks. As I left I asked him if I might call again, and he said I might. He came to hear me in Old Pye street, *but without his dogs.* He finally became changed, and his wife with him. He gave up his evil practices; and although severely tried on account of poverty, he preserved his honesty. He helped me in all my little plans for doing good; and when I proposed to gather in a few of the outcast children of the streets and teach them how to read, he became the first teacher. For two years, while it was unpopular, he was at his post regularly each evening. He had but little knowledge but he had a happy way of talking to the boys, and his own ragged appearance seemed to take away from them all fear, but not respect. At length the school became so popular that young men of the higher classes would come in and teach in the evenings. I recollect how he came to me one evening as I was leaving, and said that he should not come to the school any more. "My rags," said he, "are out of place here. I have done my best for the school while it has been unpopular, but now there is no need of me." I told him that I thought more of him than any of the rest; but he said that he would help in any humble enterprize, but wished I would not ask him to come to the school any more. He has lived a noble life; and although tried, especially of late, by the sickness of himself and wife, he does not murmur."

As the missionary finished his recital, we were in front of the poor man's hut. It was a little, low, brick hut, about *ten* feet wide and *twenty* long, and had but one window. We knocked at the door, and he let us in. There was but one room, and at one corner there were a few coals dimly burning, over which he was trying to mend an old kettle, for tinkering is his business. He was very pale, for he had the consumption, and his eyes looked as if he had just been weeping. His voice was tremulous, and yet there was such a struggling to be cheerful in it, that it touched my heart. But the forehead of that poor man was saint-like.—There was a mildness about it that made me feel as if I were in the presence of an angel.—The walls of his room were hung with cheap pictures and articles of furniture. As I was gazing at them, I thought I heard a groan issue from the farther part of the room. It was dark, but I could just discover the form of a woman upon a bed on the floor. 'Twas his wife—she was sick with a fever, and it was doubtful if she would live. The missionary took her withered hand and tried to comfort her. She said she would be glad to die if it wasn't for her husband; she didn't know what he would do without her. "I shouldn't stay long behind ye," said the old man with tears in his eyes. The missionary tried to cheer her up, and told her how pleasantly she and her husband would live in heaven! And then he came and sat down by the old man. He had in his hand a kettle, with a large hole in its bottom, which he was eyeing with a desponding look.

"Why don't you mend it," said the missionary, "and get your money for it?" "Ah!" said he, "they won't give me but a penny for the job, and it will take a penny's worth of solder to mend it with; but I have some solder, but havn't any money, and I want to get my wife two or three little things, and I guess I'll do it."

He said this with so much simplicity and pathos, that before I knew it I had placed a piece of silver in his hands, and told him not to think any more of the old kettle. He grasped both of my hands, and his hot tears fell down upon them, while my whole frame thrilled with such an ecstacy as I had never felt before. And the missionary gave him a piece—not his first gift to the poor teacher—and he was overwhelmed with joy. I believe that if my pillow that night had been a rock, 'twould have seemed to have been of the softest down. The thought of having made tears of joy to flow from the eyes of a stricken one, made my own heart leap with gladness. "Your old man!" said the missionary, after we had left the hut—"poor old man! he has a lonely place *here*, but how much higher a place than any of us he will have *there*,"—and he pointed to the sky—"I cannot tell!" [Christian Citizen.

FILIPPO NERI AND THE STUDENT.

A story is told of a very good and pious man, whom the church of Rome has enrolled among her saints on account of his great holiness. He was living at one of the Italian universities; when a young man, whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had been long wishing above all things in the world was at length fulfilled, his parents having just given him leave to study the law; and thereupon he had come to the law school at this university on account of its great fame, and meant to spare no pains or labor in getting through his studies as quickly and as well as possible. In this way he ran on a long time; and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said, "Well and when you have got through your course of studies, what do you mean to do then!"

"Then I shall take my doctor's degree," answered the young man,

"And then!" asked Filippo Neri again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall catch people's notice by my eloquence, my zeal, my acuteness, and gain a great reputation."

"And then!" repeated the holy man.

"And then?" replied the youth, "why then, there can't be a question; I shall be promoted to some high office or other; besides, I shall make money and grow rich."

"And then!" repeated Filippo.

"And then," pursued the young lawyer;—"then I shall live comfortably and honorably, in health and dignity, and shall be able to look forward quietly to a happy old age."

"And then!" asked the holy man.

"And then," said the youth—"and then—then I shall die."

Here Filippo lifted up his voice, and again asked, "And then!" Whereupon the young man made no answer, but cast down his head, and went away. This last *And then!* had pierced like a flash of lightning into his soul and he could not get quit of it. Soon after he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.

The question which St. Filippo Neri put to the young lawyer, is one which we should put frequently to ourselves. When we have done all that we are doing, all that we aim at doing, all that we dream of doing, even supposing that all our dreams are accomplished, that every wish of our heart is fulfilled, still we may ask, What will we do, what will we be then! Whenever we cast our thoughts forward, never let them stop short on this side of the grave; let them not stop short at the grave itself; but when we have followed ourselves thither, and have seen ourselves laid therein, still ask ourselves the searching question, *And then!*

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr and Mrs Mack, formerly of Cambridge, on the Monday after Thanksgiving, the 29th inst, propose to open their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West-Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Nov. 13th, 1847. os1y jan29

BOOK AND JOB PRINTING.

JOHN WILSON

RESPECTFULLY informs his Friends and the Public, that he has taken an Office at

No. 21,

SCHOOL ST., OPPOSITE NEWSPAPER EXCHANGE,

BOSTON;

WHERE his utmost attention will be given to execute, with neatness, accuracy, and expedition, and on moderate terms, all orders entrusted to him for the Printing of Books in English or in Foreign Languages, Pamphlets, Sermons, Lectures, Catalogues, Music, Cards, Circulars, Prices Current, Billheads, Insurance Policies, Bank Checks, &c.

[Extract from recommendation by Rev J. Martineau.]

LIVERPOOL, July 27, 1846.

The accuracy and neatness with which Mr Wilson's own works are printed, will show to an experienced eye, that his intellectual pursuits have not interfered with the acquisition of skill in his business. For the excellent "Treatise on Punctuation," of which he is the author, we are doubtless indebted to his determination to reduce to rational rule one of the most difficult parts of the Printer's task. When I have resorted to Mr Wilson's press, I have been perfectly satisfied with the punctuality, exactitude, and moderate cost, with which the work has been executed. I heartily wish him in America a better success than has attended his efforts here. JAMES MARTINEAU.

PROPOSALS FOR PUBLISHING, BY SUBSCRIPTION,

A CHEAP EDITION OF

WILSON'S

CONCESSIONS OF TRINITARIANS.

Should a thousand copies be subscribed for, the work will be put to press, and issued at the following low rates:—

For 1 copy, bd. in cloth, and lettered			$2 50
For 5 copies,	do	do	2 37½ each.
For 10 copies,	do	do	2 25 do
For 50 copies,	do	do	2 50 do
For 100 copies,	do	do	1 75 do

If encouraged to proceed, the author will probably print copies more than sufficient for the supply of subscribers; but these will be charged at the rate of $3 cash.

Persons or societies intending to subscribe will please to address the author, 21, School Street, Boston, specifying the mode in which they wish their parcels to be forwarded.

RECENTLY PUBLISHED,

THIRD OCTAVO (ENGLISH) EDITION OF

SCRIPTURE PROOFS AND SCRIPTURAL ILLUSTRATIONS

OF

UNITARIANISM.

Price per copy	$1 50 cash.
do for 5 copies	6 25 do
do for 10 copies	12 00 do
do for 50 copies	55 00 do
do for 100 copies	100 00 do

ROUND IN CLOTH, AND LETTERED,

Sold by the author, JOHN WILSON, at his Printing Office, 21, School-street, opposite the Newspaper Exchange, Boston, Mass.; or forwarded to parties ordering copies 2tis11tos jan29

CHOICE FAMILY LINENS.

BENJ. & E. JACOBS & CO.

No. 35 TREMONT ROW,

A FEW DOORS NORTH OF TREMONT HOUSE,

HAVE on hand of their own importation, 300 pieces 4-4, 9-8 and 7-8

IRISH SHIRTING LINENS,

put up expressly for their trade, and warranted PURE FLAX. They are from one of the best bleachers in Ireland, the same who formerly supplied John Fox, and who was justly celebrated in having the best Linens to be found in the country. The fabric is very heavy and even, weighing 9 lbs to the piece of 27 yards, being quite 50 per cent more than the best quality of light Linens that are so abundant in the market, besides containing about the same number of threads to the square inch.

B. & E. JACOBS & CO., will be CONSTANTLY RECEIVING their style of Linens by almost every packet. Purchasers in want of DECIDEDLY SUPERIOR LINENS, are invited to supply themselves at low prices, either at wholesale or retail.

Also a few cases of extra fine for Collars and Fronting of Shirts, by the same bleacher. 3tis3tos jan22

TRACTS WANTED. To complete a set of Tracts for the Library of the American Unitarian Association, we want numbers 24--25--41--42--55--71--96--108--122--123--133--137--141--142--145--146--150--152--153--156--157--159.

Any persons having copies of either of the above will confer a favor by sending them (by mail or otherwise) to CROSBY & NICHOLS,

jan29 111 Washington st., Boston.

PIANO FORTES. HALLET, CUMSTON & ALLEN, late HALLET, DAVIS & CO., and successors to BROWN & HALLET, would inform their friends and the public, that they continue the business of manufacturing and vending Piano fortes at their OLD STAND, NO. 293 & 339 WASHINGTON ST, where friends and patrons of the *old firm* are invited to call

RUSSELL HALLET,
WILLIAM CUMSTON.
HENRY ALLEN.

N. B. HENRY ALLEN alone is authorized to use the name of the late firms of Hallet, Davis & Co. and Davis & Allen, in liquidation. As Mr. Davis the retiring and only partner of ours in those concerns, has seen fit to use for his own purposes, the name and style of our said late firm of Hallet, Davis & Co. to do business under, we feel called upon for our own protection to notify our friends and the public that the same Mr. HALLET who was partner with BROWN & HALLET, and whose name has always stood at the head of the concerns since, still remains with us—that we have no interest in the new styled firm of Hallet, Davis & Co.—and ask them to direct their favors, whether relating to *old or new* business, to our new firm of HALLET, CUMSTON & ALLEN, *a the old stand*, NO. 293 WASHINGTON ST.

RUSSELL HALLET,
HENRY ALLEN.

os1y ap3

VALUABLE RELIGIOUS LIBRARY,—comprising Jahn's Introduction, do Hebrew Commonwealth, do Archæology, Cappe's Summary, do Life of Christ, Lardner's Works, 5 vols 4to, Leland on Revelation, Newcomb's Observations, Rosenmulla on New Testament, 5 vols, do Old Testament 4 vols, Campbell's Four Gospels, South's Isaiah, Scriptural Interpreter edited by Dr. Gannett and others, Religion of Nature, Tucker, Light of Nature, Stuart's Complete Works, Paley's Complete Works, Wardlaw on Unitarianism, Vindication of Unitarianism, Campbell's Lectures, Smith's Moral Sentiments, Coleridge's Friend, Cogan on the Passions, Carpenter's Harmony, Spark's Essays and Tracts, Taylor on the Atonement, Massillon's Charges, Locke's Common Place Family Bible, Ranke's History of the Popes, Locke on the Epistle, Taylor on Romans, Strauss' Life of Jesus, Voices of the Church in Reply to Strauss', Dodd's Common Place Family Bible, Christian Examiner complete, Barnes' Isaiah, Text Book of Ecclesiastical History, Rush's Scripture Illustrations, &c., &c. For sale low by

CROSBY & NICHOLS,
nov6 is3tostf 111 Washington st.

BROOKS'S WORKS, 20,000 COPIES SOLD. Family Prayer Book, 14th edition.

The Christian in his Closet, 2d ed. 12mo.

The Daily Monitor, 8vo, pp. 374.

The Parisian Linguist, Paris edition, price 62 cts.

Elements of Ornithology, 400 plates, (new work,) 12mo.

The above published and for sale, wholesale and retail, by JAMES MUNROE & CO. 134 Washington street. 1ycopis my8

THE CHAPEL HYMN BOOK. Compiled by Rev. Messrs. Barnard and Gray, for the Ministry at Large in Boston. It is well suited for Vestry, and Social Meetings and for Sunday Schools.

It contains 437 Hymns with a number of Chants, and is in durable binding for the *very low price* of 25 cents per copy.

Published by S. G. SIMPKINS, Boston.

nov27 1stf 94 Washington street.

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."

For sale at the office of the Christian Register 14 Water street. ap11

SERMONS OF CONSOLATION, 3d Edition.—WILLIAM D. TICKNOR & CO. have just published a new and beautiful edition of Sermons of Consolation, by Rev F. W. P. Greenwood, D.D.—on *fine paper* and *large type*, bound in handsome English cloth; price $1.

my29 tf Corner of Washington and School sts.

MRS. E. S. MOTT,

FEMALE PHYSICIAN,

HAVING entirely retired from travelling, informs her patients and the public generally that she may at all times be found at her residence,

NO. 40 CAMBRIDGE STREET,

Opposite Lynde street, Boston, Mass.

where she will attend to all diseases incident to the human frame, in men, women and children, EXCEPT THOSE ARISING FROM IMMORALITY.

MRS. MOTT has had great experience and success in her practice, which from her long location in Boston is too generally known to require further comment. Her remedies are entirely vegetable, and her method of treatment and curing, different from any other practitioner. She has many advantages over others, as she receives many of her

ROOTS, HERBS, GUMS, BALSAMS AND ESSENTIAL OILS,

from Europe, where they are raised and gathered expressly for her, and with which she is enabled to cure many diseases which have baffled the skill of some of the most talented and eminent physicians in the country. Persons residing at a distance from Boston, who cannot make it convenient to consult Mrs Mott personally, can do so by letter—(directed as above,) explaining their case fully, and receive her answer by return of mail.

MEDICINES forwarded in perfect safety, by the different expresses from Boston, to all parts of the United States.

☞ LETTERS must in all cases be post paid, and they will be promply attended to. 1y je

Albion Life Insurance Company,

LONDON, NEW YORK AND BOSTON.

INSTITUTED IN 1805.

THE undersigned having been appointed Agents to the Albion Company for Boston and vicinity, are prepared to receive proposals for Insurances on Lives, and are empowered in unexceptionable cases to grant policies without reference to the Board of Directors in London.

ADVANTAGES OFFERED BY THIS COMPANY.

Perfect Security, arising from a large paid up capital and accumulated profits of a business of over FORTY *years standing.*

Premiums may be paid quarterly, half yearly, or annually.

When the insurance is for the whole term of Life, HALF the premium may remain unpaid for five years on paying interest.

The insured participate AT ONCE in ALL the profits of the business both in Europe and America, and in the first division of profits in 1849, which are *paid in* CASH.

No charge for sea risk from any one part of the American continent to any other part.

Medical Examiners—J. B. S. JACKSON, M. D., J. MASON WARREN, M. D.

Prospectuses and all requisite information can be had at our Office, *No 5 Merchants' Exchange, Boston.*

WM. HALES, } Agents to the Company
SAML. PAGE, } for Boston and vicinity.

ag21 ostf

THE PREPARATORY AND HIGH SCHOOL

FOR YOUNG LADIES,

IS now open for the reception of pupils. Hours 9 till 2.

ORAL INSTRUCTION, LECTURES, APPARATUS MAPS AND DIAGRAMS are combined with a systematic course of study, from SELECT CLASS BOOKS, in all the Eng. Branches, in the SPEAKING of the LANGUAGES, in DRAWING, PAINTING, MUSIC, EMBROIDERY and the various essentials to a thorough and accomplished female education.

For HEALTH, RECREATION, CARRIAGE AND DEPORTMENT, the pupils have *free access* to a GYMNASIUM FOR LADIES, and, *if desired*, to a select school for dancing.

All regular scholars receive MEDALS yearly, inscribed with the branches excelled in, and a DIPLOMA of qualifications on leaving school.

TEACHERS will be employed who are distinguished in their several departments, as follows, viz.

Miss Martha C. Jenks, Assistant Superintendent.
Miss Maria Borghis, Needlework and Embroidery.
Miss Rosa Garcia, on the Guitar, Piano and Voice.
Professor Garcia, on the Harp, Piano and Voice.
Miss Hall, (Wed. and Sat. P. M.) in Dancing.
Mons. Auray, Prof. and Teacher of French.
Signor Lanza, Prof. and Teacher of Span. and Ital. German.
OE. Linton, Ornamental Penmanship.
B. F. Nutting, (Artist) Lecturer in Perspective. Drawing, Painting and Perspective.
B. F. Baker, Prof. and Teacher of Choral Singing
Prof. Sullivan, in the newly invented "LADIES' DRAWING-ROOM CALISTHENICS," for Health, Grace and Elegance of Deportment.

Further particulars, terms, and References given at the School rooms, No. 339 Washington st.

F. L. CAPEN, Principal.

sept25 1isos6m

DANCING AND THE CALISTHENIC EXERCISES, Minerva Hall, 339 Washington street MR. SULLIVAN, Professor of Dancing and Calisthenics, just arrived in this city from London and Paris respectfully announces to the Ladies and Gentleman of Boston, that he has now opened in the above Hall for the purpose of giving instruction in the most admired and fashionable Dances which he has acquired from the eminent Professors, Mons. E. Coulon and Cellarius, in the above cities.

Afternoon Classes for Young Ladies, at 3 and 5 o'clock on Mondays and Thursdays.

Evening Classes for Young Gentlemen, at 8, same Evening, for lessons in the Polka, Redowa, Mazurka Waltzes, Deux Temps and Cinq Temps Waltz, also, in plain Waltzing, Gallopades and new Cotillions, &c.

A Class for Calisthenic Exercises on Wednesdays and Saturdays, at three o'clock. Mr. S. will have the honor of introducing the newly invented Calisthenic chest expander, which is acknowledged to be the best instrument yet invented for expanding the chest, improving the carriage and strengthening the frame. Ladies interested in these exercises, will please call at the above hours, when Mr. S. will be happy to explain to them, the use of the instruments.

Private Families attended at their residence, if preferred.

Schools and Classes in the neighboring towns also attended.

For terms, references, &c., apply to Mr. S. at the Hall, or to Mr. F. L. Capen, Principal of he High School for Young Ladies. tf oct2

GREENWOOD'S PSALMS AND HYMNS.—NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, and have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.

They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the add